THE CHURCHMAN.

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From the English Churchman.

THE THIRD ORDER OF THE MINISTRY.

There is a desideratum in the Church of England which we have often felt to be a very serious one, and to which we would call the attention especially of our clerical readers and candidates for holy orders. We possess it to great perfection in theory, but in practice we think it must be owned that we have it not: we mean an institution no less sacred than the third order of the ministry. *The Church of England has, in practice, no diaconate.*

Before making any further remarks upon this subject, let us bring it to the proof. We are told, in the preface to the forms of Ordination, "that from the apostles' time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons." In the first rubric of the form for the Ordination of deacons a sermon is enjoined, declaring, among other things, "*how necessary this order is in the Church of Christ.*" At the end of the same form is another rubric, enjoining the deacon to "continue in that office of a deacon the space of a whole year, except for reasonable cause it shall otherwise seem good unto the bishop, to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical administration. In *executing whereof*, if he be found faithful and diligent, he may be admitted by his diocesan to the order of priesthood."* Let us now turn to the description which the Church gives us of the office itself. "It appertaineth to the office of a deacon, in the church where he shall be appointed to serve, to assist the priest in divine service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and homilies in the church; and to instruct the youth in the Catechism; in the absence of the priest to baptize infants; and to preach, if he be admitted thereto by the bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell unto the curate, that, by his exhortation, they may be relieved by the alms of the parishioners or others."

Now let us compare this with the office of a deacon as it is in practice. In the first place, the idea of his being appointed to a sole charge is entirely at variance with it: a practice, notwithstanding, very common among us, and one, we have little doubt, attended with frequent and very serious mischief both to pastor and flock. But, even when not appointed to a sole charge, he generally shares equally with the priest the whole duty of the cure. The arrangement is most frequently this,—not that the deacon is to take *certain of the duties* and the priest the rest, but the deacon takes *all the duties of a certain district* and the priest *all the duties* of the rest. The relation in which a priest stands to his curates, whether priests or deacons, is the same for all; and it amounts generally to this, that he acts among them as a *primus inter pares*. This arrangement, when the curates are deacons, virtually sets aside all distinction between their office and the priesthood, and in effect deprives the apostolic ministry of one order. If we refer again to the above description, we perceive that the deacon's saying the whole service, visiting the sick, &c., and baptizing infants, are not contemplated as being any part of his duty, except in the priest's absence. Preaching is evidently viewed as matter for an especial license, and that to be given probably only under peculiar circumstances. In practice, it is a thing of course that the deacon should be a preacher. A minister not licensed to preach is almost unheard of. Where, again, do we find him, as he is there described, the curate's almoner, the reader of Holy Scriptures and homilies in the church, and the catechist of the parish children? or again, as he is described in the Communion Service, the collector of "alms for the poor and other devotions of the people" at the Offertory? How strikingly different are the descriptions of the two offices in the respective Ordination Services! Where is this difference apparent when they enter upon their respective duties? The only distinction made in practice is, that the deacon cannot consecrate the Eucharistic Elements nor pronounce Absolution: in all other offices he takes his turn with the priest. He is just the same person in *the eyes of the people* in one office as in the other.

Again, the rubric at the end of the Ordination Service describes this office as an introduction to ecclesiastical duties, a preparatory discipline. Whereas it very frequently happens that a deacon is admitted all at once to some of the most important offices of an experienced priest: not, of course, his mysterious and sacramental powers, but his office as a preacher, one that "labors in the word and doctrine." He is called upon, for instance, to administer consolation to a troubled conscience, to guide into the paths of peace a returning penitent, to turn to good account some sudden and serious affliction, or to discharge some other spiritual function requiring no common knowledge of the human mind.

What further proof need we have that the diaconate is virtually wanting in the Church of England? And surely, when we consider the divine character of the institution, and (in the words of the Church herself) "how necessary that order is in the Church of Christ," is there not something more serious than a mere practical loss in this state of things? As we said just now, we in effect deprive the apostolic ministry of one order. To do this *avowedly* would be sacrilege. What is it then to do it *virtually?* One may think, at any rate, that a Church engaged (as ours may well be) in self-examination, ought not to pass this question over too hastily.

But let the question be considered in its practical bearing. The loss of the diaconate has affected very seriously the efficiency of the Church. It is a loss in three ways; to the laity, as a medium of communication with the priest; to the priest, as increasing his efficiency by lessening and simplifying his duties; and to the priest again, as affording him a very useful introduction to his important office. To prove this, let us contemplate the case of a parish under the superintendence of a priest and one or more deacons. What would be their respective duties? In divine service, as a general rule, the priest should be the chief minister throughout; the deacon's office would be to read the lessons and epistle, to read homilies and public notices, to collect the alms at the Offertory, and bring them reverently to the priest, and to assist in the distribution of the Lord's Supper. To these would be added, in certain cases, such as the absence or infirmity of the priest, to say a portion of the prayers, to preach, (if licensed,) to to baptize infants, and to perform other occasional offices. Only in all these arrangements it should be kept in mind, that the priest is the proper minister, that the deacon is not to be considered as dividing equally with him the ministerial duties, but as assisting him; and should always be restricted as much as possible to those of the least exalted character.† If, however, the priest requires much assistance of this nature, he should have that of another priest, and not offer his curacy as a title for orders. It would seem, indeed, to be the duty of the bishops to refuse such titles.

But this appears in a much stronger light when we look at their respective offices in the parish. Here the priest should be the visitor of the sick, the deacon his assistant. The priest should be the minister to "reprove, rebuke, exhort, with all long-suffering and doctrine;" to administer private baptism, as well as communion in the proper cases, and to give himself undividedly to prayer and the study of God's word. The deacon should be the officer to make "straight the way" of the priest, "to find out the sick, poor, and impotent people of the parish," and report them to the curate; to prepare the sick for his visitations; to explain (if thought proper) the nature of the visitation service, and the duties of those engaged in it; to invite to an attendance on public worship; to dispense the alms of the Church; to instruct the youth in the Catechism; to distribute religious tracts selected by the priest; to report peculiar cases to him; to attend him (where expedient) in the course of his visitations; to store his own mind, in the meantime, with the fruits of his experience; to receive instruction from him in the duties of the priest's office and the doctrine of Christ; to acquaint himself practically with the human mind, the faults peculiar to the age, and to each class of society, the deceitfulness of sin, and many other things useful to be known. Again, by the deacon undertaking the office of almoner, the priest would be relieved of duties, by which both his own mind and the character under which the people view him are much secularised. It was this which led the apostles to appoint the seven deacons in the first instance. "It is not reason that we should leave the word of God and serve tables . . . We will give ourselves continually to prayer, and to the ministry of the word." At the same time, the exact knowledge the deacon would thus acquire in these temporal matters he would find a very useful acquisition when he came to be a priest; and while, as a priest, he would gladly be relieved of such duties, he would be sorry if, as a deacon, he had not fulfilled them.

Such, then, is the loss we suffer in the Church of England. The priest's labors are increased, complicated, and secularised; the laity are less instructed in the nature of his office, and less prepared to profit by his ministrations; while the office of the priesthood, with all these unjust additions to its duties, is entered upon with less preparation. The sacred business of the minister of Christ is, of all occupations, the most important and the most deeply responsible; and yet it is undertaken the most hastily, and with the least practical introduction. Many and serious are the evils consequent on this state of things; all, or the greater part of which, might be done away by restoring the diaconate. How admirably would such an office serve to repress that indiscreet and ill-instructed zeal which produces so much mischief! Not that we would condemn zeal; on the contrary, we would give it the right hand of fellowship, and lead it where it might serve God and benefit His Church. We would chasten it and mould it, we would test its sincerity, and free it from all taint of pride. We would say to it, in our Lord's words, "Gŏ and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee." Our course upon this point is clear: "Let these, (says St. Paul,) first be proved; then let them use the office of a deacon, being found blameless. For they that have *used the office of a deacon well*, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." May we not, then, reasonably distrust that "boldness" which anticipates this preparatory course?

Another point of great importance is this: that it is one office of a deacon "to instruct the youth in the Catechism." Now the catechist is often as much a gainer by these exercises as the catechumen; *especially when he first begins.* Here, then, is a most valuable preparation for the young clergyman. It systematizes his divinity—it acquaints him with the difficulties the people meet with, the style of language and explanation which is best comprehended by them, the points on which they are most ignorant, and the duties they are least accustomed to recognise. It enables him, and in fact obliges him, to place every article of Christain faith and duty in various points of view, and to exhibit their connexion one with another wherever it can be established. This, then, he might do daily, either in school or in the Church; the priest undertaking it himself on Sunday in the face of the congregation. Thus, while the priest would be seen to take a due interest in the improvement of the younger members of his flock, the deacon would receive all the benefit of being the ordinary catechist. The priest might be present also occasionally at the daily exercises. Again, in any parish where there was a deacon, a very wholesome distinction might be made in the parish school between secular and religious instruction. The schoolmaster would confine himself to the former, the latter would be undertaken by the deacon at the appointed hours. In this way they would be kept totally distinct.

So great would be the advantage of such an apprenticeship to a young clergymen, that, instead of receiving any remuneration for it, he ought rather to pay for it; he ought to consider it as another year in the term of his probation; and certainly the prescribed year at least should be thus employed. Not that it would be right to pay for it, certainly not; it is a debt due from the Church to every one that devotes himself to her service. She is bound to instruct those whom she receives for ministers, practically as well as theoretically. A deacon, however, should not be fastidious about stipend. The priest might receive him into his house as a boarder, in return for his services. When ready for the priesthood, he should take a cure where a priest is necessary, or remain a deacon. But the common practice of keeping one's title for orders two years, one in the deacon's office and the other in the priest's, without *any change taking place in the duties to be discharged*, (except of course the administration of the sacrament,) does seem to us quite inconsistent with the distinct character of these two orders. If, however, the duties of a deacon were reduced to their proper limits, a candidate might be admitted earlier into that order than he ought to be as it is now. Less learning might be required. A greater distinction might be made than is done now between the examination for deacon's orders and that for priest's. With some bishops we believe they are the same. That for deacon's might be made more elementary and practical, turning more upon discipline and the formularies of the Church; that for priests, requiring a more extensive knowledge of Scripture, powers of composition, &c. If this distinction were observed, the objections to early admission into sacred orders would be for the most part removed; and much that is done now by the candidate previous to ordination, mixing all the while in the pursuits of the world, and the society, and perhaps the studies of the University, would then be done by him in the course of his diaconate, under the eye, and with the assistance of his priest, and engaged in occupation of a more holy and consistent character.

It appears to us, then, that the restoration of the diaconate, as a distinct and introductory order, is among the most important means to which we should now resort for regaining that hold upon the affections of the people which we have so sadly lost. The first thing to be done is to repair our nets, and not to go on, as we are now doing, splashing about with our broken and disordered tackle, in the hope of catching a few passing fish by these hazardous exertions. Not that, as things are at present, we are not to do this; but why let things remain as they are at present? We have not only to convert, but to retain and lead onwards to perfection. Let then, our hearers see that they will be taken care of; let Christians feel that they are practically what they are in theory, members of a visible Church; let the rising generation especially be made aware of it from the very first; let it not (if possible) escape their memory that they are baptized Christians; give them to understand what is meant by "continuing stedfastly in the apostles' fellowship;" let them see that there *is* a "fellowship," a visible, palpable fellowship, one that you may know whether you are joined to or not; a maternal system, a body that the world may see and "magnify," though, perchance, also, it may persecute and revile. To do this effectually, there should be a much more numerous body of clergy than there is at present; but something would be done towards it by completing the three orders, and showing something more of system and regard to rule in the division of their duties. We have little doubt that one priest and one deacon, each confining himself strictly to the duties of his own office, would effect more real good in a parish than three priests, where each took upon his own shoulders the duties of both. Much advantage too, would be gained to the dignity of the priest's office in the eyes of the people, by this interposition of an inferior order. A distinction in favor of those clergy who "labor in the word and doctrine, is certainly scriptural; not being made with any view to magnify *them*, but the things they handle.

More might, perhaps be said upon this subject, as one came to examine more closely the working of this last office; but we hope that what *has* been said is enough to show that the practical abolition of it in our Church is a serious evil, and that as the restoration of it would be but an act of faithfulness, so it might do much towards reviving a better feeling, and hasten the arrival—if to such an arrival we may look forward—of better days. Such, at least, has been the sole wish and motive of the writer of these remarks. ϖ.

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* Though not to our present purpose, we cannot help giving in a note the words that there follow: "*at the times appointed in the canon*, or else on *urgent occasion* upon some other Sunday or holyday." How unhappily frequent these "urgent occasions" are at the present day!

† His dress and place in the church should be in accordance.

"THE LIVERPOOL MAIL."

We regret the necessity which compels us to allude to the disingenuous attempts which some of our contemporaries and their partisans have recently made to injure this journal, by misrepresenting the principles which are asserted, and, to the best of our humble abilities, advocated in its pages. We have endured this with the utmost patience, in the hope that a sense of justice, or of shame, would, sooner or later, convince even our enemies of the danger or the unworthiness of such conduct. In this we have been mistaken, and we must now break through our ordinary rule, and say a few words for ourselves.

A religious question is invariably the tenderest to handle, and one upon which men are not only most easily misled, but also most presuming and ridiculously stubborn. Another curious and painful circumstance connected with religion is, that the most illiterate men are those who place the greatest confidence in their own wisdom, and would, if they could, be the fiercest persecutors.

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It is well known that different opinions prevail in the Church, not only with respect to certain leading doctrines, but in reference to the directions of the rubric and the observances of the liturgy. We happen to be of those who think that unpardonable liberties have of late years been taken with the primitive forms of the Church, as they were settled at the reformation, and that the Book of Common Prayer has been treated with far more unreserve than Watt's hymns, many over zealous but injudicious, we will not say irreverent, clergymen expending their genius in attempts to reform it. To this class of reformers, or rather spoilers, we are strongly opposed. We have not concealed these convictions; but how are we treated? "Oh, he is a Puseyite—a rank Puseyite!" One gobemouche whispers this horrifying fact to another; the latter informs his wife; she tells her grandmother; and then what looks, what shaking of heads! The very children dream of a Puseyite—of some ogre, or monster with ten heads, and as many mouths, eating infants, or any other sort of work which these personages are supposed to perform.

Now, we venture to assert that ninety-nine men or women out of every hundred who indulge in these fancies, and exclaim against Puseyism, are totally and disgracefully ignorant of what they are talking about, and are doing gross injustice, and committing a grievous sin, without being conscious of it. "He is a Puseyite," they say, and that is enough. He cannot be called by a name more odious—he cannot be exposed to vulgar condemnation in a speedier or cheaper way.

All that we have to say for the Hebrew Professor of Oxford, the calumniated Dr. Pusey, is that he is one of the most gifted men that has appeared in the halls of that celebrated seat of learning for the last hundred years. We admire his learning, his piety, his exemplary life, his honesty, his meekness, his forbearance, and his truly Christian spirit. Beyond this we do not go. As Christians, and as members of the Church of England, we will not allow ourselves to be called by his name or that of any other man. The Church recognizes no mortal man. It does not rest upon any name, however renowned in the estimation of the world. She knows nothing of Martin Luther, John Calvin, John Knox, Socinus, Arius, Swebenborgius, John Wesley, or any of the numerous names which represent sects. The doctrines and formularies of the Anglican Church are derived from the purest days in its history, and nearest the time of the apostles. We find these embodied in the Prayer-book, the Thirty-nine Articles, and the Church Catechism; and we have no respect for any man who, under any plea whatever, would mar, alter, impair, or *improve* any of them.—*Liverpool Mail.*

COMMUNICATIONS.

For the Churchman.

PROPOSED BICENTENNIAL CELEBRATION.

Dear Mr. Editor,—A short time since I sent you a Western paper containing some Historical Memoranda, by the republication of which I supposed that your New England readers, if in darkness as to the principles, political and religious, of the Puritans, would be in a measure enlightened; if in a state of forgetfulness, awakened to reflection. I now transmit to you another, in which may be found a few pregnant passages from a sermon of that very remarkable historian, *Daniel Neal*, never perhaps reprinted in this country. The eulogist of the Puritans, it would seem, was willing to invoke the aid of a Protestant Parliament against the Church of Rome, and to ask for a *union* of Churchmen and Dissenters. Suffer me to commend his observations to those of our Presbyterian and Congregational brethren who are so delightfully employed in warring against Episcopacy, and at the same time to propose to them a joint bicentennial celebration, and the formation of a new society. Anniversaries are as much cherished in certain sections of our beloved, unostentatious, quasi-puritan country, as are holy festivals in Merry Old England. Who, then, will object to the institution of a new holiday, and the getting up of a new association, whereby to do it honor, or, to be honored by it? In another communication I *may* furnish some "sentiments" appropriate for the breakfast, dinner, ante-coenium, or supper, (as the case may be;) in this article I shall simply give the extracts from *Hubbard's New England*, published by the Massachusetts Historical Society, which first suggested the idea of the proposed celebration:

"Many books, (says the Rev. Mr. Hubbard, p. 415,) coming out of England in the year 1645, some in defence of Anabaptism and other errors, and for liberty of conscience, *as a shelter for a general toleration of all opinions*, &c., others in maintenance of the Presbyterial government, (agreed upon by the assembly of divines at Westminster,) against the Congregational way which was practiced in New England; the ministers of the churches, through all the united colonies, agreed upon a meeting at Cambridge, where they conferred their counsels, and examined the writings which some of them had prepared in answer to the said books, which being agreed upon and perfected, were sent over into England, to be printed." "Mr. Hooker's Survey in answer to Mr. Rutherford" "was printed in the year 1648, which put such a stop to the Presbyterial career for the present, *that it brought that cause to a stand* till the *antagonista* there took a time to rally up his broken arguments for the defence of that cause, in something of an angry, not to say hasty and disorderly posture, to make good the Presbyterial platform as sometimes *Shammah* did, with more manly force, the field of the lentiles.* THOSE OF THAT PERSUASION THAT BEGAN TO MUSTER TOGETHER IN NEW ENGLAND, IN THE YEAR 1643, WERE AT THE FIRST SIGHT EASILY ROUTED BY AN ASSEMBLY THAT MET TOGETHER ON THAT ACCOUNT IN THE YEAR 1643."

MELANCTHON.

* 2 Sam. 23 : 12. He slew the Philistines.

For the Churchman.

TURNING TO THE ALTAR IN THE CREED.

Mr. Editor,—From the May number of the London Quarterly Review, I take the liberty to give you the following extract. This article has been quoted as high authority in other respects by the opposers of Tractarianism. It is to be hoped hereafter *they* will not condemn the practice here so highly commended:

"There is, however, a practice with the great majority of congregations, and with individuals in all congregations, which has apparently a great affinity to this practice of worshipping towards the east—we mean that of turning towards the communion table while repeating the Creeds, which does not seem to us liable to any objection, but on the contrary a reasonable usage which ought to be *universally* followed. 1. It is an ancient custom, not now introduced with any covert design. 2. It is a becoming one; when a large congregation is directed to stand up and repeat with one accord a certain solemn form, a variety of aspects and attitudes looks discordant and irreverent. One direction (no matter, in this view, which) of the congregational movement is desirable. 3. One direction being desirable, which shall it be? No doubt towards—not the east, but—the altar; and for these reasons—because it is the practice—because, from the general arrangement of churches, a person naturally stands fronting the altar, and that in any other position half the congregation must turn their faces to the wall, or the whole their backs to the altar—because the minister, whose voice we are to follow, (though in the Creed we hardly need his leading,) is usually in that direction—because, in repeating the Creeds, we stand as *witnesses*, and are giving solemn evidence of our faith, and, as witnesses in a court of justice turn to the judgment-seat, we turn to the Lord's table, not as in itself in any mysterious abstract sense more holy, but as being associated with rites of a higher solemnity, and therefore naturally regarded with deeper habitual respect and reverence than any other portion of the church. It is, we confess, to us a most beautiful and inspiring sight to see a whole congregation suddenly throwing aside all variety of aspect and posture, and turning themselves with one accord in one reverential attitude, and with one voice repeating one profession of one faith, and communion and fellowship in one holy and apostolic Church. It is the only occasion in the whole service in which the congregation appears to do any spontaneous act, and it always looks to us as if it gave to the prescribed rite a peculiar air of personal sincerity and assent."

For the Churchman.

The resolutions which were introduced into the late Convention of New York, and the debate to which they gave rise, furnish proof, with what facility mole-hills may be magnified into mountains. Allow me to ask a place for a new *notitiæ* on the subject matter of them.

If the worthy gentleman, who was "the adviser of every step that has been taken," instead of taking reason for his guide, had adopted the lawyer's usual practice of consulting *the authorities* when he is in doubt, he would have given much wiser advice. Even the short passage from Beveridge, in Brownell on the Prayer-book, would have explained to him the meaning of the warning and the rubric in the Prayer-book. The Bishop is to be told something, *because he is presumed not to know it*, and which if known to him, it is supposed would hinder the ordination. Evidently, nothing like a *protest* is contemplated or authorized, and no one can imagine why it was made at all, or why, if made, it was made *then* and *there*. If the object was to give *publicity* to what had taken place *in private* between the rectors and their bishop, it would have been quite as proper to have read the paper to their own congregations, as to a congregation with which *the protestants* had no connection, and to which they were not accountable. Further, if the right of protest be a sacred right, (which is yet to be proved,) the exercise of it ought not to be made *a Sunday practice*.

Nothing is correct in an *examining* clergyman, which is reprehensible in an *examining* lawyer. If a lawyer, because he felt it to be his duty to object to the admission of a young man, wishing to practice law, had acted as the objecting clergymen did, when notwithstanding his objections, the Court chose to admit the young man, what would have been the treatment of him? These questions are submitted. If the lawyer for such conduct ought to be sent to jail, why ought similar conduct in a clergyman to be attributed to "a sense of duty," "the purest motives," or treated as "a case of conscience," and such like phrases, more becoming in the school of Chesterfield, than in that school which, on suitable occasions, allows us to say, "Get thee behind me, Satan?" Surely it will not be pretended that a judge is entitled to more respect than a bishop, while in the discharge of his duty, or that it is more reprehensible to create disorder in a Court House, than in the House of God, or that the right of protest is less sacred in the latter, than in the former.

It was a strange notion of some, that Dr. Dodd ought not to have been hanged for forgery, because he was a clergyman, with the privilege of tacking D. D. to his name. Something by the name of the *benefit of clergy* was known in the *dark ages*. What is its import now?

It seemed to be thought in Convention, that (just because of the ordination of one young gentleman) distraction and division, and all manner of evil, had been introduced into the Church, and all of it was to be allayed and quiet produced, by the passage of two little resolutions, which were to work wonders indeed.

One proposes, that the General Convention should put forth a new dictionary, to tell us what the word *people* means in one place in the Prayer-book. It is strange that men, who profess to condemn Rome, and its Council of Trent, should be ready to think that *our* Conventions have such extravagant powers. A Convention of Virginia undertook to tell us what we ought to think of the Oxford Tracts, about which scarcely one man among them knew anything. The diocese of Ohio, in Convention met, dealt out its anathemas against Bishop Onderdonk. *Of course, all of them had well considered the matter, about which they undertook to resolve.* In the next place, the Convention of New York is invited to ask the General Convention to do a thing, which it would be quite as absurd if done in the General Convention, as by a State Convention. Suppose the General Convention was to give us a definition, then each man *in the exercise of his right of private judgment*, would judge for himself if the Convention was right, and most of them would be apt to pronounce it the doing of a foolish thing. Some indeed, might adopt and act upon the opinion of the Convention, but it would be for the same reason which the parsons assign for following the advice of their lawyer, because "it approved itself to their judgments." It may be, that most of the gentlemen who voted for this resolution, profess to be haters of *Puseyism*. It might be of service to them, to inquire *calmly* how much of Puseyism, or rather *ultra Puseyism*, they swallowed in this one dose.

When Bishop Hobart was consecrated, there was botheration indeed. The consecrating Bishop omitted some of the *words* in the service, and pamphlet after pamphlet was written in order to prove that just because of the omission of those words, the consecrated bishop was no bishop at all—that those whom he confirmed would be still unconfirmed, and those whom he pretended to make deacons, would still be of "the people." Having lived long enough to recollect what a turn-out was made then, and what efforts have been made now, to produce a like *raw*, I must take leave to say that some New York Churchmen do not at times prove themselves to be as intelligent as Churchmen ought to be. When it is believed that the laity know their places and their duties, these disturbances do not happen in the Church. It is only when the Church is believed to be in a "turbulent state, and the *credulous* multitude are supposed to be ready to catch at chimeras, which suit with their prejudices," that disturbances are attempted by means of these absurdities. It is not absurd, however, to believe that *parents* who countenance such misdoings, must blame themselves, if children become undutiful.

Of this resolution, it may with strict truth be said, this "much ado," is evidently "about *nothing*." Perhaps there is more wisdom in the other.

All the questions and answers at the time of examination, must be *in writing*. Now this is not the usual mode of examination any where, and no rational man can doubt, that if this be the proper mode, in the case of a candidate for orders, it ought to be adopted when a young man wishes to be admitted to practice law or medicine. The people ought to judge, it may be said, whether those, who are to be entrusted with their property and their lives, are not *quacks*; they are quite as good judges of law and medicine as of theology; and feel more interest in good doctors and lawyers, than they are disposed to take in parsons. The judge, then, would act inconsistently if he recommends written questions and answers, in the one case, and does not in the other.

Is it possible that the Rev. gentlemen who have now suggested this mode of examination, have yet to learn what clamor, not many years ago, was produced in England, by Bishop Marsh and his written questions? He of course, was for this mode of examination, but was obliged to throw away all his labors. But now we are to receive in our Church the old Bishop's *innovation*. The next question is, Why? Is it to enable the people to decide whether a candidate for orders in our Church ought to be ordained? What people? Good Churchmen leave such matters to those whom the Church appoints to manage them, trusting that God will give them wisdom to do right, and they attend to their own business. Are the people to be Methodists, Presbyterians, editors of newspapers, *et id genus omne?* The general belief is that they already meddle too much with our Church concerns. Our Right Reverend Fathers have a right to *challenge them pro causa*. Their rule (and the rule of some in the Church) is always to take side with any malcontent in opposition to his Bishop.

It is very well known that some people *in*, and very many *out* of the Church, claim a right to think that our Prayer-book is *full of popery.* Are they to determine for the Church whether Mr. Carey ought to be one of its clergy? They would unquestionably condemn him, *and the time was when they would have been more willing to condemn the two Doctors, as Papists.* Is it in order that Bishop M'Ilvaine may, in all such cases, be able to give his *unconditional views* of Bishop Onderdonk's conduct? In the first place, he was but too fond of thinking evil of Bishops while he was yet but a deacon; and some others who have taken it upon themselves to adjudicate the case, have not yet settled it with him, whether the practices of the deacon are not to be preferred to the "godly admonitions" of the Bishop. And yet more, the good Bishop of Ohio might require to be told what the candidate thought of the doctrines of his favorite book, "Good's Better Covenant," and if perchance Mr. Carey thought of that book, as every clergyman of the Church may *honestly* think of it, I doubt if the bishop would hesitate to set him down as a papist *in passe*, if not *in esse*.

It was in this diocese, to whose authorities the Bishop of New York is to be amenable, that a paper was published, which undertook to lecture with great severity, the Vestry of Trinity Church, New York, for not wasting its funds, as in the judgment of its editors the Vestry ought, *and then died of its rottenness.* It is becoming too much the fashion to believe that those grievously offend who do not meet all the calls that are made upon them from a distance. A reverend gentleman, who it seems has at length acquired no very enviable distinction, used to say, that the way to manage was to build costly churches and splendid Colleges, and involve themselves in splendid debts, and then make "a solemn appeal to all the Churches." These solemn appeals from a distance are becoming too frequent, and the amount demanded too unreasonable. People may begin to think that there must be some folly or crime, in this practice, and that Christians as well as others, ought not to build upon a larger scale than their own means will justify. At all events, those who need much more than they have, cannot spare from their own necessities all they have, that others may indulge in their extravagance. Experience proves, that on such occasions the beggars and the *beggees* do not think alike; and these little differences sour the temper of one of the parties, and cause them to say ill-natured things of those who will not be as liberal, and as active, in the matter, as it is (most reasonably of course) expected of them. *Sat verbum.*

The Bishop is, *for the purpose of the argument*, to be regarded as a corrupt man, and every one ought to *judge* him. If to enable every one to do this, the questions and answers must be reduced to writing, the Church must legislate further, and to take care that all necessary questions be put, or it may be so contrived, that the necessary questions to detect the heresy may be omitted. Worse than all, the heretic, although he may be heretical in his notions, may happen to know, what the orthodox deem to be orthodox answers to the questions, and thus be able to acquit himself right well on the examination. *What is to be done, then, in order to keep out Papists, but to let in none but Calvinists and Rationalists?*

But why is it that we are to have no fear but from Papists, open or disguised? When the Church of England was overthrown it was not the work of Papists; and now, if a candidate was rejected because he agreed in doctrine with those of the Church, who could not *then* endure the doctrines of the Church, and was obliged, in his examination to resort to divers equivocations, in order to make himself to seem to be a Churchman, why then good Bishop Onderdonk would be denounced as a downright persecutor, —a man who could not tolerate an honest diversity of opinion.

Bishop Horne says, that "as heresies make their periodical revolutions in the Church, like comets in the heavens, to shed a baleful influence on all about them, the time seems to be coming when Antinomianism is to be again rampant among us." He adds, "if, instead of having recourse to the Catholic doctors of the ancient Church, and to such of our divines as have trodden in their steps, men will extract their theology from the latest and lowest of the modern sectaries, instead of drawing living water for the use of the sanctuary from the fresh springs of primitive antiquity, they take up with such as comes to them at second, or third hand from the lake of Geneva, what wonder if this, or any other heresy should be introduced and propagated." And so we must read the writings of Mons. D'Aubigné, and must take it for granted that those are the best Churchmen, whose doctrines are more admired by the dissenters, than the doctrines of the Prayer-book.

But why is it that we must be so suspicious of bishops, and *it may be, particular bishops*, than of other folks? We are all interested in the pure administration of justice, and why not require that every thing which passes in the jury room, and every thing which is said on the bench, be in writing, to the end that if a clamor be raised about their doings, there be *no contradictory proof?*

Still more, the argument if it proves any thing, proves more than some men would be willing to have proved. The object is to secure to us, men who will preach sound doctrine;

and let any man read the argument and say, if it would not seem to show that we may not catch them, if there be any preaching or praying *extempore*.

Mens' minds (perhaps hearts too) are not in a healthful state, if they can be brought to believe that the Church ought to be distracted because of the ordination of one deacon, and that deacon a man of whom we are told so many good things by all who have spoken of him, and even by those who would choose that we think evil of him. The worse thing that can be said of him, with a semblance of truth, is, that he is one of those among us, who are somewhat *crazed* with the notion, that he can find for the creed and catechism and reasons of the Church of Rome, an interpretation different from that of the Church, and has not yet discovered that there is nothing very rational in such employment. Such men are the last who ought to be suspected of a desire to go over to Rome, and according to all the calculations and chances, and probabilities, if ever he does go, will find *there* his kind well wishers, Smith and Anthon, with Sibthorp, and very many other *Anti-Puseyites*.

It may safely be assumed that all this ferment in New York would not have taken place, but for the supposed existence *there* of a state of feeling similar to that which existed in England at one time, and which enabled Titus Oats to gull the people. Gentlemen who wish to understand *a thing or two*, in relation to these times, ought to make the history of the popish plot their study, and connect with it, the marvellous tales put forth in the form of romances, in the Connecticut "Chronicle," about the General Seminary, and the things circulating in whispers, and adding to this the reasons why some are dissatisfied, and some think, that if the professorships were vacant, and a revolution brought about in the *direction* that some men know some men, who would make admirable professors, and would prevent those interviews which it is *rumored* students have with Roman Catholic Bishops.

But how are we to keep papists out of the Church? This perhaps is a more perplexing question than many of us suppose it to be. Most men, who have looked into these matters think, that it is of more importance to us to keep *Popes* out of our own Church, than to abuse those afar off, and in order to this, we ought to be mindful of what St. John says in his third Epistle of "Diotrephes," "prating against us with malicious words," and this because "he loveth to have pre-eminence among *them*." Some men among us, lately became great admirers of Dr. Whateley. It is hoped that they will read and not forget some passages in his little book on "the Errors of Rome, traced to their *origin in our nature*." Some men seem to take it for granted that none can suspect them of being *papists in disguise*. They abuse them and their doctrines without stint. But a man may hate a tyrant, and yet be ready to practice the tyranny; the hatred may only be a verification of the old saying, "two of a trade can never agree." *He* is not always the most honest man in the streets who is the first to cry out "Stop the thief;" and he is an *ignoramus* indeed, who cannot discover in some men who hate Rome's Church, and Rome's Pope, "the errors of Rome to be traced to their nature." First let us get rid of these *origins*. Let it be distinctly understood that "the care of all the Churches" does not authorize one bishop to be a "busy body" in another bishop's diocese. Let us have no bishop of the bishops; the Pope would hear of it, and might justly maintain that we had surrendered one of *the principles* for which we contend. Nor let us tolerate for the future any of the subordinate bishops, whether with or without the letters D. D., added to their names, they connect with them feminine bishops, and they really do an infinite deal of mishief; but each man confining himself to his own parish, let him labor in season and out of season, laboring for the salvation of the souls of which he has the charge, studying to do all that he solemnly vowed to do, and without meddling with his Bishop's duties.

It is not designed to speak lightly of the struggle which the Church is about to have with Rome, or to delay the day of preparation for that struggle. Of able works, the works to be studied by the scholars, it is believed that enough can be found, within the reach of those who need them, but it must be confessed that for the multitude, preparation is yet to be made, and will not be made, until such pieces as those of Jarvis, and Hook, and Paget, are printed and circulated in tract form, and at tract prices. These will show the grounds, on which *we* maintain that Rome must reform, and wherein she must reform, before any union can be thought of. They will demonstrate too, what it is all important that Churchmen should distinctly understand, that we are not at all accountable for those who separated from the Church, and cannot make common cause with men who have cut loose from us, and whose cause is not our cause; and we can derive no aid in any such contest, from the D'Aubignés and others, who undertake to defend "the Churches" of Germany and Geneva. The words of Washington—"Why quit our own to stand upon foreign ground?"—may be put as well to the Church as to the nation. Standing upon our own ground, we are impregnable. We cannot quit it, even to aid those who, because they call themselves *protestants*, would claim to be a part of us, differing only in non-essentials. But this subject is too *voluminous* to be here discussed. It is true, that of some among us, (clergy and laity,) we may be deprived, and no doubt will be deprived, sustaining no loss thereby. But those would do an essential injury to the Church in its efforts to extend itself, and to resist the claims of Rome, who aim to deprive her of the services of such men as the young gentleman who has been so cruelly treated by men whose especial duty it was, and whose delight it should have been, to counsel and aid him in his preparations for the ministry, and to facilitate his admission thereto.

LAICUS.

For the Churchman.

LOW CHURCHMEN OFFICIALLY DENOUNCED.

An Extract from the Pastoral Letter of the Synod of Michigan, October 12-14, 1843.

"Now we warn you, brethren beloved, to beware of Satan's devices. Never be satisfied with the mere form of godliness. Beware, we beseech you, of that spirit of Antichrist which has grown up within these few years to such giant strength, in a denomination of religious people, which we have been accustomed to consider evangelical, but which we fear must hereafter be treated, as fundamentally erroneous. We now refer you in plain English to the Episcopal denomination. We likewise exhort you not to be deceived with regard to the fatal tendency of those most palpable errors, which have taken possession of even what is termed the *Low Church* portion of that mischievous establishment. Even *that* portion, in our estimation, has in connection with it no little false theology, and exclusive sectarianism, and Jesuitical proselytism; together with opposition to temperance and revivals of religion, intermingled with a dependence upon forms and successions; all of which we consider highly injurious to the cause of human salvation. And surely the people of that establishment cannot with propriety complain, if in the midst of all *their* disownment of others, we just point the eye of our churches to errors among themselves, which we honestly regard as most ruinously heretical. We warn you to beware of their influence. Wherever this doctrine of apostolical succession obtains, on which they insist so importunately, you have the elements of Puseyism and Popery, of highest caste. If we understand truth, although there may be less of error, and more of piety among the Low Churchmen of Episcopacy than exists within the ranks of the highest toned, and the more unchristian; yet so long as the doctrines of baptismal regeneration and apostolic descent prevail, we must regard them a little less dangerous in the kingdom of God, than their more arrogant and abusive brethren. When they will come out like the first fathers of the English Church, to labor side by side, in loving fellowship, along with Christ's disciples of other name, to advance the genuine interests of His kingdom, then and not until then, will they cease to be the objects of our decided rebuke and sleepless suspicions." Signed,

GEO. DUFFIELD, Stated Clerk.

Upon reading this we were led to inquire, is there no branch of the *American* Bible Society, or *American* Tract Society, or *American* Sunday School Union in Michigan? Some time ago it was confidently predicted that these societies would be "the blessed instruments of healing all asperities among the various denominations." What have we here? The *Synod of Michigan* says of their *Low Church brethren*, "they are dangerous in the kingdom of God." Could not a "Bishop in another man's Diocese" *volunteer* to heal this breach? It is a pity to see brethren *united* in so many good works thus denouncing their fellows. The Episcopal Recorder must look after this.

Z.

For the Churchman.

Mr. Editor,—It is undoubtedly the duty of an Editor, when he notices a book, to speak freely of its faults and defects, as well as of its merits, however unpleasant it may be, to the feelings of the author. It is also the right of the editor, to say, whether his notice shall be early or late, courteous or otherwise. The author of the "View of the Organization and Order of the Primitive Church," has, therefore, no right or disposition to complain, that the editor of the *Churchman* has found, after thirteen months *hard* reading, that the book is one of "remarkable dryness," and the writer "singularly slow, prosy, and disproportionate," even though the reminiscences of by-gone days should render this latter discovery somewhat surprising. But he has a right to expect, when an editor undertakes to notice or review a book, that he should state the *object* of the book, and the mode of conducting the argument fairly. This it seems to me the article in the *Churchman* of the 2d instant, failed entirely of accomplishing, and I have felt it a duty I owe the readers of your paper, to state briefly, the *object and design* of the book, that such of them as may not have seen the work, may be able to form some opinion of its scope and intention, which they cannot now do.

The *design* of the author, as stated in the book itself, was to bring together *all the evidence*, strong and weak, direct and presumptive, afforded by the Bible and the Fathers to the end of the second century, touching the *Organization*, *Order* and *Worship* of the Primitive Church, considered merely as a question of ancient history,—the credibility and relevancy of the proof to be determined by those principles of evidence which prevail in the courts of law. To which he added the Apostolical Succession, connecting it with the Church of the present day. This mode of investigation necessarily precluded all flights of fancy, and every attempt at embellishment, and required the greatest possible condensation of facts, and all possible compactness of style. The author stood, not in the place of the lawyer, advocating the cause of his client, but in the stand of the judge, sifting the evidence, extricating it from the mists and doubts thrown around it by the advocates of the different parties, summing it up, and pronouncing judgment.

The leading conclusions drawn from this investigation were—the divine institution of one Catholic and Apostolic Church, of perpetual and universal obligation—into which members are introduced by the sacrament of Baptism—having by divine appointment a ministry in three orders—the bishops of the second century succeeding to the Apostles as governors of the Churches, and continued to the present day in an uninterrupted line of succession.

Such are the leading inferences, involving of course, a great variety of incidental and subordinate questions, touching the mode and subjects of baptism, creeds, liturgies, the powers and duties of clergy and laity, &c., &c., in the discussion of which, every passage (it is believed) of the Fathers to the end of the second century bearing on the subject is cited and examined, and those passages usually quoted against us, down to a much later period, are considered and the objections refuted. And the author has no hesitation in saying, what a careful examination of all the works he could procure on the subject in ten years, enables him to say, that whoever will compare the work in question with other similar works, will be satisfied that there is no one that can compare with it, in the fulness and completeness of its authorities,—no one in which the evidence of the unbroden continuity of the Apostolic Succession, is set forth, any where near so fully. Indeed, this is the only work within my knowledge, in which an attempt has been made to examine *all the evidence*,—the only one which left room for the objector to say, "But there is other evidence to contradict this."

What is meant, therefore, by the charge, that the author "concedes for courtesy's sake," or for any other cause "as much as possible to dissenters," is more than I can imagine. It is a discovery which the dissenters themselves have not yet made, and which, but for the acuteness of the *Churchman*, would probably never have been known. Nor does the language employed in regard to the Epistles of Ignatius, do the author justice, as much less "careful" reading than the editor has bestowed upon it, would have shown. The author's object, as stated upon p. 408, was to quote from that author, *only* such passages as the dissenter's own principles of determining the text, would require us to suppose are genuine. Besides, the editor should not have forgotten that the only *defence* of the genuineness of those epistles that has been published in this country for many years, was written by the author in question, and commended by the editor of the *Churchman*.

Nor is the author fairly dealt by on the subject of Baptism, and the "careful" reading the editor has given the book, should have prevented him from representing the author as teaching that sprinkling was the primitive mode. The author attempted to show, by a careful comparison of all the evidence furnished by the Bible—the Fathers—the ancient liturgies—the practice of the Oriental Churches—and the early translations of the Scriptures, that there is no proof that the original mode of baptism was by *a total submersion of the person*, as is practised by the modern Baptists; but, that all the evidence leads to the conclusion, that the present practice of the Oriental Churches, of putting the infant into the water as far as may be convenient, (if an adult walking into it,) and then baptizing *by pouring*, was the primitive mode.

Such a digest of facts, though dull and tedious to those who read only for amusement, and dry to those who can see no *spirit*, but in language of denunciation and abuse, will be, if done faithfully, and by a "cautious writer," as you represent the author in question to be, "calculated to be eminently serviceable to the Church," and especially to those "who are inquiring into the subject of her constitution and ministry." And such, I trust, are willing to forego, for the time, the flowery paths of imagination, turn aside from the brilliant images that fancy may paint, and dwell for a time, in the dry and barren field of *simple fact*, reflecting, that though their guide has been pronounced "slow," and dull, that he is also acknowledged to be "cautious" and sure.

A. B. CHAPIN.

For the Churchman.

Mr. Editor,—I have looked in vain over our daily papers for some notice of the raising the frame of a Floating Church for seamen, on the 30th ult., at the ship-yard of Messrs. Bishop & Simonson, foot of Sixth street, East River.

This effort for the benefit of that deserving class of men, must be deeply interesting to all, and especially the Christian community, and it will doubtless be a great satisfaction to those who have so liberally aided the Young Men's New York Church Mission Society, under whose direction and supervision it is being built, to hear that the work is progressing very rapidly. The builder had all arranged for raising the frame on that day at half past one P. M. The Rt. Rev. Bishop Onderdonk, of this diocese, many of the clergy of this city and Brooklyn, and several ladies and gentlemen, met at the Church of the Nativity, being in the vicinity of the ship-yard, and on the arrival of a respectable procession of seamen, which met at, and marched from, the Sailors' Home, bringing one of their banners, were here joined by the party collected, the clergy and bishop bringing up the rear, until they entered the yard, when the procession divided, and the bishop taking the lead with the clergy, walked through the lines, and all followed in good order on board the vessel, at the same time opening a beautiful service prepared expressly for the occasion by the bishop, by alternately reading a portion of the 122d Psalm, as per programme, a printed copy of which was generally distributed among the company, as they approached the vessel. A platform was raised, from which the bishop addressed the people, and offered up several suitable prayers, among which was the collect for the day, this being the Festival of St. Andrew the Apostle. After which followed a portion of the **107th** Psalm, read alternately by the bishop and people, ending with the Gloria Patri; then the bishop again offered prayer, which was followed by singing a portion of the 68th Psalm of the selection. The Rev. B. C. C. Parker, the missionary for seamen, then read an address, and the Rev. Dr. Wainwright next related a very interesting anecdote in his usual happy style. The **101st** hymn was now sung, and the bishop concluded with prayer and the benediction.

The workmen now quickly raised the tower, and the Bethel flag, fitted to a temporary staff, was significantly nailed to the top of it, which drew from the sailors reiterated cheers. What a novel and encouraging scene this, when we reflect upon what has been the general conduct of seamen in times past. I could not but construe this sincere, although homely exhibition of feeling by them, as a sort of assurance that they appreciated the efforts that are being made by landsmen for the elevation of their hitherto degraded character; as a pledge that they are awaking up as it were, to the blessings attendant upon enlistment under that blessed banner; and felt assured in my mind that this scene manifested a secret resolve that hereafter many doubtless of this company would sanctify the Sabbath to the Lord in His house, rather than desecrate it as heretofore.

MARINER.

THE CHURCHMAN.

SATURDAY, DECEMBER 16, 1843.

We ask attention to the excellent sermon of the Rev. Andrew Wylie, on our last page.

The racy article of "Laicus" on our first page will commend itself to the attention of our readers.

The Rev. Dr. JARVIS has sailed for England, on business relating to his unpublished works, and other matters connected with the interests of the Church. Dr. Jarvis carries with him the best wishes and fervent prayers of many friends and brethren, who will rejoice in the accomplishment of his purposes, and look anxiously for his return.

The lectures now delivering in St. Paul's Chapel, and St. Clement's Church, were continued on Sunday evening last by an able lecture in St. Paul's from the Rev. Dr. Wyatt, of Baltimore. Dr. Wyatt's object was to show that the necessity of the principles on which the Church system is built, is founded in the wants of human nature, and that men of the world, dissenters, and even infidels, while they reject and depreciate the divine requirements and positive institutions of the Church, are driven, in all associated efforts of philanthropy, to adopt and act on the divine principles of the Church, by means of a machinery of their own invention, and with more or less approximation to the Church model. The abstruseness of the subject was relieved by the felicitous illustrations and persuasive manner of the preacher, who held a very large and gratified audience for nearly an hour in fixed attention.

For the following notice of Bishop Doane's lecture in Brooklyn, we are indebted to a correspondent.

The Bishop of New Jersey delivered a most able and learned sermon on Sunday evening last, it being the last in the *regular* course of sermons which have been delivered in this Church. He showed that by the Holy Sacrament of Baptism all Christians are made members of the body of Christ; that hereby grace is conferred and remission of sin granted. He impressively showed the great danger of those who "refuse the grace of God," or neglect "the gift that is in them." It was truly a "word in season." The Rector of this Church will, on Sunday evening next, review the doctrines which have been taught in this course of sermons now concluded. He will endeavor to show *why* they are disbelieved by some, and so much opposed by others. J.

We acknowledge the receipt from Casserly & Sons, the xxixth No. of the Dublin Review. The leading articles are Etruscan Literature and Antiquities, &c., Annali Clinici del Grande Ospedale degli Incurabili di Napoli; Biographica Britannica Literaria; the British Critic, &c.; Rome as it was under Paganism, and as it became under the Popes; a Memoir of Ireland; Notes on the Ministry of Cardinal B. Pacca; Carlyle's Past and Present; Life and Times of Grattan; and A Manual of Devotion, by Ambrose Lisle Philips.

We have also received the third No. of Bibliotheca Sacra, edited by Dr. Robinson. The first part contains Researches in Palestine; Sketches of Angelology, by Prof. Stuart; and the Reported Site of the Holy Sepulchre, being a continuation of Dr. Robinson's Reply to Mr. Newman. The second part contains "The Druzes of Mount Lebanon," Marriage of a Wife's Sister, Notices of Gesenius and Nordheimer, and the Works of Pres. Edwards, by the editor; "On the Manuscripts and editions of the Greek New Testament," by Prof. Stuart, and the Doctrine of Expediency by Prof. Wayland. The third part contains "The Jewish War under Trajan and Hadrian," from the German of Meunter; the White Stone of the Apocalypse by Prof. Stuart; A Visit to Antipatris, by Rev. Eli Smith; the Lord's Supper in the Corinthian Church, by Prof. Stuart; The Coming of Christ as announced in Matt. xxiv., by the editor; An Ancient Temple of Mount Lebanon, described by Rev. Eli Smith, and Notes on Biblical Geography, by the Editor."

D. Appleton & Co. have published "Lyra Apostolica," the first American, from the fifth English edition.

Palmer's Letters on Romanism, in the American reprint, are now complete, and form a volume which may be had for less than one third of the price of the English copy. It should be in the hands of every Churchman. Printed by J. Robinson, Baltimore.

"Live while you Live," (R. Carter, 58 Canal street,) and "Conversations on the Parables," (M. Campbell & Co., Philadelphia, and Saxton & Miles, New York,) are the titles of two small volumes at which we have not yet glanced.

"The Poets of Connecticut, with Biographical Sketches, edited by Rev. Charles W. Everest," (Hartford, Case, Tiffany & Burnham,) is an octavo, on the paper, type, and embellishments of which expense seems not to have been grudged. The number of distinguished poets, from whose works selections are made, is forty-four.

For the Churchman.

ST. ANDREW'S DAY AND THANKSGIVING DAY.

I believe the clergy of Connecticut are very generally disposed to prove themselves worthy of her "best days" in all matters relating to the Church. Although I enjoyed at the Seminary the benefits of the instruction of your excellent Bishop, whom all that pass through that institution, I believe, regard as a good constitutional lawyer, as well as able and sound divine, still I confess myself to have been somewhat puzzled recently; and I should like either his or your opinion of the matter.

Thursday, the 30th of November, was the day designated by the Governor of Connecticut for a general Thanksgiving. The Church appoints the first Thursday of November for this purpose, unless the civil authority selects some other day, then she appoints that day. Now the 30th of November was St. Andrew's day; and the Church has appointed a service for each, a Collect, Epistle, and Gospel. Which of these services should take precedence?—that for St. Andrew's day, or that for Thanksgiving day. One of them of course must be omitted. I asked a pious and excellent lady the question. She replied, "Use the service for St. Andrew's day, for the authority of the Church is higher than any civil authority." But I replied both rest alike on the authority of the Church. "Well," said she, "I should use the service for St. Andrew's day at all events."

Another one in whose judgment I would repose confidence coincided with the above, and gave as a reason, that the service for St. Andrew's day was a regular service, and that for Thanksgiving day an irregular one, or one not definitely fixed. I can see no force in this argument myself. Can any other reason be given for preferring one to the other, when both happen on the same day, than *the object which the people consider they have in view in assembling together?*

One more question. Does the rubric at the head of the service for Thanksgiving day, which reads, "Among the sentences at Morning Prayer shall be the following," imply that *all of them* shall be used, or only a *selection?*—Would it necessarily follow from the rubric, that *any* of the sentences before daily Morning Prayer are to be used?

The critical eye of some of my people induces me to ask some explanation. An answer in your forth-coming number, would oblige yours.

AN INQUIRER.

If there were nothing in our rubrics which by fair implication excluded the services for St. Andrew's day, then we should have given it the preference; and that on the ground that while both rest on the direction of our own Church, that for St. Andrew's day rests *also* on the authority of the Universal Church. Our Church agrees with the Church Catholic in all fundamental matters, and permits us to defer to her authority in all non-essential matters on which she has not herself legislated; and therefore in case of a doubt between two points both of which are enjoined by our own Church, and one of which (and only one) is enjoined by the Universal Church, it seems right to follow that which may plead the weight of universal prescription, over and above the authority of our own particular Church.

But the case is different where the particular Church to which we belong, has expressly or by fair implication rendered one of the two conflicting points exclusively binding. Then, as it seems to us, we are bound to follow the directions of our own Church, since to it our allegiance is first due, and it is only in and through it that we hold communion with the Universal Church.

Now on turning to the Service for Thanksgiving Day, we find that the collect (and the same may be inferred in regard to the other distinctive services) is to be used *instead* of the collect for the day.

In the case proposed by our correspondent, the collect for the day was that for St. Andrew's day, which seems to us to have been shut out by the express direction of the rubric; and if the collect, of course the other peculiar services connected with it.

In the case given, however, the collision was produced by the accidental appointment of the day by the civil authority, which of course has no weight in determining the mind of the Church. But if no day had been appointed by the civil authority, and if the Dominical Letter for the year had been G, then the Church's day for Thanksgiving would be All Saints' Day; the collect (and consequently the other distinctive services) of which is plainly directed to be set aside, and that for Thanksgiving to be used *in its stead*.

THE LATE CONVENTION.

Now it is clear, from this report of the proceedings, that the Bishop declared—

1. That HE would "*never allow a paper of this character to come before the House*, or to go on the journal of its proceedings."
2. That HE would not "*allow such a document*" "*to go on the minutes*, or be MADE A MATTER OF DISCUSSION."
3. That on Mr. Duer rising, for what purpose the Bishop did not know, and therefore had no right to presume it was for the purpose of explanation, "THE BISHOP DECLINED HEARING HIM."
4. And that if the Convention did not sustain him in this position, he appealed to a "higher power," "and would yield the principle only with his life."

We have stated these points in order that there can be no mistake as to the prerogatives claimed by the Bishop in this case, viz.:—

1. The power of determining what paper should and what should not "*come before the House*."
2. What should "*go on the journal of its proceedings*."
3. What should "*be made a matter of discussion*."
4. An appeal to a power superior to that of the Convention.
5. The "*declining to hear*" a delegate when he rose to address the Chair.

These powers, we have before intimated, dispose very summarily of the Constitution of the Church, and the privileges of the Convention in this Diocese. If the subject matters to be brought before the Convention, the Minutes of that Body, the right of a member to make a motion, and the freedom of discussion, are all under the control of the Bishop,—to hold any convention is a solemn farce—an absolute mockery and absurdity. But we do not intend to discuss this question at present, the time will arrive when, we doubt not, the rights of the members of the Convention will be vindicated in a manner becoming the great principles involved.

We take the above from the Christian Intelligencer, where it appears among the selected matter. The first three points are instances of singular reasoning Because the bishop determined *in a particular case*, therefore he claims the right of determining *absolutely and in all cases* what should and what should not be made matter of discussion, go on the minutes, &c. The paper ruled out was one of a given description, and its exclusion is held to have been justifiable: 1. on strict parliamentary grounds; 2. under a canon of General Convention, which exempts the bishop's address from the control of the Diocesan Convention, and makes imperative its insertion on the minutes, and 3, on the ground of its being a direct interference with the right of the bishop (reserved and recognized in the compact of General Convention,) to address to his diocese through their assembled representatives, such counsels as his conscience dictates. To argue from the rejection of *such* a document that the right is assumed to reject all documents, is surely a fallacy.

As for appealing to a power superior to that of any human tribunal, (of course the *Convention* is the highest authority on earth!) this is the inherent and inalienable right of all men under oppression; and the blame is commonly thought to lie, not on the oppressed individual who is driven, but on the oppressors who drive him to resort to it. A man, indeed, may make the appeal lightly, or in a bad cause, but to deprive him of the right to make it at all, would be to take from him the last, and it may be the only, refuge under persecution. It is some comfort to know that such a refinement of cruelty is one which, however agreeable to devise, it is impossible to execute.

The only point which has even the semblance of strength is the fifth; *viz.*, "the declining to hear a delegate when he arose to address the chair."

In the case alluded to, however, it was fair to presume that the delegate arose for the purpose of explanation; and on this presumption the writer of the above seems to imply that the decision was justifiable.

But suppose the delegate *had* arisen for the purpose of an appeal to the House. Why then viewing the point as one of parliamentary order, we have the opinion of men eminently versed in such matters that the decision of the chair was right; inasmuch as nothing but the unanimous consent of the House could have sanctioned the proposed insertion on the minutes; which unanimity could not exist while the chair alone dissented.

In the Church view of the case, the permission of an appeal would have been, as it seems to us, inconsistent with the ground which the Bishop took. For in saying that he would not suffer *such* a document to go on the minutes, Bishop Onderdonk said in effect, that if this were done he would withdraw from Convention and never sit in it again. This was bringing the matter to a final issue, and one which rendered nugatory all further appeal. For one, however, we cannot but wish that the point of consistency had been waived, and the appeal, if any were intended, allowed; in order that the Convention might have shown, by the overwhelming vote which they burned to give, their cordial support of the Bishop in the maintenance of the principle involved.

We say the principle involved, and beg not to be understood as alluding to the journal which we edit. Indeed we may take this opportunity of removing an erroneous impression, by stating that Bishop Onderdonk *did not recommend the Churchman* to his Diocese in his Address to the Convention. The only sentence in which the Churchman is mentioned, is the following: "The Churchman's Magazine, the Christian Journal, the Gospel Messenger, and the Churchman, have for more than thirty years, kept steadily before us the system of evangelical doctrine and duty," &c. The assault on the Address, therefore, was wholly gratuitous.

Our only motive in making these remarks is the hope that they may convince the more candid of our Dutch Reformed friends, that the Bishop is by no means open to the charge of arrogance, &c., which the Christian Intelligencer, by inserting the above quoted article, imputes to him.

AN HONEST OPPONENT.

The Episcopal Protestant a paper lately established in Charleston, S. C., shows its flag fairly, and since we must have opponents, we rejoice to have those whom we can understand and respect. The editor says:

"By soundness of doctrine, we understand such as best agrees with the scriptural standard, and this we conceive to be the Calvinistic system. This, we doubt not, was held by the Reformers of the English Church, and we find it difficult to see that a literal and grammatical sense of our articles admits of any other."

And again:

"Upon Ecclesiastical Polity, we deem it sufficiently expressive of our views, to say, that we were born, have lived, and expect to die in the Protestant Episcopal Church; but while we deem her form of government the most accordant with the scriptural model, we do not conceive its preservation any more essential to the existence of a Church, than that of the Monarchical system, which obviously prevailed at the time when the New Testament was written, is, to the existence of State. And we question no more the validity of non-Episcopal orders, as such, than of Republican Magistracies, and shall continue to bid 'God speed' to all who 'professing and calling themselves Christians, hold the faith in the unity of the Spirit, and the bond of peace, and in righteousness of life.'"

Now this we call an honest opponent, who grounds his opposition on principle, and not on a point of temper. The Calvinistic system is no doubt the basis of Low Churchism.

The editor in his second number honors us with a column, in which he expresses surprise at our saying that we had no direct means of deciding what is meant by the "Tractarian System," since the system had no advocates or expounders of its own, but was expounded only by its enemies. In this view we are only confirmed by the editor's referring to Goode's Rule of Faith, for an expose of the system, and drawing out from it himself a synopsis of the system; which synopsis contains at least one article (viz., "that there is no forgiveness of sin after baptism,") which the writers of the "Tracts for the Times" deem to be *heretical*. It is to be hoped that, if there be such a system, such expounders of it are not to be trusted.

We have received a copy of the Madisonian of December 5th, with a reference to a communication in it respecting the Bull of the Pope of Rome on the subject of Slavery; and are glad to see that the Bull does not receive from Roman Catholics such a construction as will identify them with the fanatical schemes of O'Connell and the Abolitionists. The writer says:

"In construing the Papal Bull, the Catholics of this country have pursued their uniform mode of arriving at its true intent and purport. They have read the whole paper, and construed all its parts together, and not, by the plentiful use of CAPITALS and *italics*, or by any other unfair means, separated it into detached parts, and given to each part a separate and independent signification. They look upon the prohibition '*to reduce into slavery, in widely separated and remote lands, Indians, Blacks, or other wretched individuals*,' as the very gist and subject matter of the decree. All that is afterwards said about 'buying, selling, and retaining in slavery,' they understand as referring exclusively to such as shall have been reduced to slavery by '*fraud and violence*,' and not as having any reference whatever to, or bearing upon slavery as it now exists in the United States."

And again:

"It is not improbable, that, however little any usurpation of authority by the Pope is to be apprehended, decrees emanating from him may be perverted, and used by others to effect bad and mischievous results. The unjustifiable use which has been made of the Apostolical letter alluded to, by Daniel O'Connell, in his appeal to his Catholic countrymen in the United States, to cooperate with the '*illustrious*' (!) Lewis Tappan and Gerrit Smith, in their mad and wicked efforts to disturb the peace and endanger the safety of the Southern States, and the groos perversion of its plain sense and import which has been made by others for different, but no less wicked, purposes, are some evidences of this."

This is sufficiently distinct; and we hope for their own sakes as well as for the sake of our country, that all the Roman Bishops in this country will adopt the same view and adhere to it.

The matriculation of the newly admitted students of the General Theological Seminary, took place in St. Peter's Church, in this city, on Sunday evening last. Twenty-two were matriculated into the Junior Class, and three into the Middle Class.

The Evening Prayer was read by the Right Rev. Benjamin T. Onderdonk, D. D., Professor of the Nature, Ministry, and Polity of the Church, and the Matriculation Sermon preached by the Rev. Benjamin I. Haight, A. M., Professor of Pastoral Theology and Pulpit Eloquence.

The Form of Prayer and Thanksgiving for Days of Thanksgiving appointed by the Civil Authority, in use in this Diocese, has been adopted and set forth by the Bishop of the Diocese of Pennsylvania. It is now used in the Dioceses of Massachusetts, New York, Western New York, and Pennsylvania. It was originally set forth by Bishop Hobart in the year 1817, when Governor Clinton first set the example in this State of the appointment of an Annual Thanksgiving Day by the Civil Authority.

[COMMUNICATED.]

A SELECTION OF CATHEDRAL CHANTS, *together with Services for the Communion, arranged with organ accompaniments. By* A. U. HAYTER, Organist of Trinity Church, Boston.

This little work, we doubt not, will form a very acceptable addition to our scanty store of ecclesiastical music; and the well-earned reputation of its compiler and editor, Mr. Hayter, for taste and skill in his profession, ought to be a sufficient guarantee to the purchaser that his money will be well expended. It contains 48 chants, (or rather 47, the 26th being a duplicate of the 6th,) besides some detached portions of the communion service. Of the chants, one half are in score, the remaining moiety being given in four part organ arrangements. Many of them have been in use in this city for some years; although, not having been previously printed in this country, they will be new to the public at large. The chant "No. 19," without name, we believe is by Spofforth. The "Sanctus No. 1," is by Orlando Gibbons, a name, which, ranking as it does among the very foremost of the Cathedral composers, should not have been omitted. This charming specimen of harmony, however, is marred by the insertion of a couple of consecutive octaves between the treble and tenor at the words "Heaven and earth," which error, in a second edition, the editor will do well to correct. There are, we are sorry to observe, similar instances of haste or negligence scattered through the book, which we trust will be hereafter amended.

The tenor and alto parts in the score are given in the *treble* clef, which Mr Hayter avers to have been done in conformity to the wish of the publisher "on account of the general (*although pernicious*) use" of that clef, and to which he "reluctantly consented." We cannot but express a wish that he had manifested more firmness, and carried out his own convictions of propriety. As it is, he has added the sanction of his *example* to the countenance too commonly yielded to a confessedly "pernicious" practice, which yet in his preface he unhesitatingly *condemns*. This remark we should not have ventured to make, but for the high esteem in which the talents of Mr. Hayter are deservedly held, and the consequent "pernicious" use which may by inferior men be made of his authority.

The work appears under the respectable patronage of the Bishop of Massachusetts, at whose solicitation it was undertaken.

Accompanying it is a small pamphlet containing the "words," arranged "to facilitate a more uniform and correct system of chanting" than that too frequently heard. Of this, it may be enough to say that it rarely differs from the arrangement adopted in the little book of "*Canticles*" some time since published by Mr. Sparks, and that where it does differ, the change is not always for the better. As an instance we may refer to a part of a verse in the portion appointed for Thanksging Day. Thus pointed in Mr. Sparks's book:

He gathereth together the | outcasts | of=
Israel; ‖

Thus given by Mr. Hayter:

He gathereth together | the out- | casts of |
Israel.

Mr. Hayter professes to have "adopted the system in general use in the English Cathedrals." We presume that he refers to the use in some one or two cathedrals, for it is pretty well known that the distribution of the words in chanting *varies very considerably* in different cathedrals; the style at Bangor differing from that at Canterbury, York from Lincoln or Ely, and so on. Mr. Hayter himself has given us two versions of the doxology, "Gloria Patri," of which we decidedly prefer the arrangement adopted in his *Jubilate* No. 3, p. 9, where he places the words "*world with* | *out end*, | *A=* | *men*," whereas in other instances he makes them read thus: "*world* | *without* | *end, A* | *men*."

The two publications are for sale by Mr. Sparks at the Churchman office, 109 Nassau street. Price together 50 cents.

For the Churchman.

To our Rt. Rev., Rev. and dear Brethren, the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States:

We the undersigned, Missionaries of the Church in the Republic of Texas, being fully convinced that the prosperity of the Church must depend upon the correct moral and religious training of the rising generation, beg leave to solicit your aid in establishing parish schools in connection with the Churches at Galveston and Houston.

We are led to make this appeal from the following considerations:

First. That the preaching of the Gospel seems attended with comparatively so little success among the mixed population now in the country.

Secondly. The utter destitution of fit schools, and the inability of the inhabitants at this time, to provide themselves such schools for the proper training of the youth of the country. For with the youth must rest the hopes of the Church, and without moral and religious training, other than can now be given in the public ministrations of the gospel, the coming generation will but rise to fill the places of those who have gone before them in sin, and swell the ranks of the apostate and unbelieving.

Thirdly. In the hope that from these schools may be obtained in the most speedy and effectual manner—at least for some time to come—such a supply of young men who shall minister at the altar, as we cannot obtain from any other source.

These are some of the reasons why we would urge upon our brethren in the United States, who feel an interest in religion, and the establishment of the Church in this young Republic, the necessity of rendering us such assistance as shall enable us to carry out our present design. We are confident, both from experience and observation, that means cannot be used at the present time so effectually for the building up of the Church in this country, and the future increase of true religion among us, as by the establishment of Christian schools, under the supervision of the Rectors of parishes.

There is another reason why we should be up and doing in this matter. The Roman Catholics, whose zeal and unwearied diligence in carrying out their plans, is worthy of imitation, are at this time making vigorous efforts for the establishment of schools, nunneries, and the building of a cathedral, as we have been credibly informed. Their plans, if carried out, will be of incalculable injury to the Church in future, unless we can do something to compete with them, in educating the young, and for the giving them correct religious training in the very beginning of our institutions.

Placed as watchmen upon the walls of Zion in this distant land, we see the need *of* and point out the wry *for* speedy and energetic action. We can do no more, except our Christian brethren abroad will help us. We ask, therefore, those whom God has highly favored with means and religious privileges, if this cause shall suffer for the want of a small share of what he has bestowed so abundantly on them? Of them God will surely yet demand an account of their stewardship, that he may know how they have "ministered to the necessities of his saints."

Contributions for this object, we have no doubt will be willingly received by the Treasurer of the Foreign Committee of the Board of Missions, 281 Broadway, New York.

B. EATON,
CHARLES GILLETT.

P. S. Periodicals of the Church will please copy.

For the Churchman.

EPISCOPAL CHURCH AT RAHWAY, NEW JERSEY.

The effort to establish the Church at Rahway was commenced last March. The corner stone of the Church was laid in May, and a neat and substantial building is now ready for consecration. The cost has been not far from $6000. One individual has given $1000 in money, the use of his man and horses during the whole summer, and the most unwearied industry and care. Indeed his whole family have *worked* for the Church, as though it were for "*daily bread;*" others have exhibited the deepest interest. A debt of $1000 now remains; the same individual gives in addition $250, another person $20, and so on. Will not Churchmen in New York say God speed, to this noble effort, evincing a true love for the Church in the midst of the tempest which assails her bulwarks. Bishop Onderdonk and the venerable Dr. Milnor commend the object as follows:

"It gives me much pleasure to accede to the request of N. G. Thorp, Esq., to sanction applications in this Diocese, in aid of the Church now nearly completed at Rahway, New Jersey. The enterprise appears to me to deserve patronage, and to that I sincerely recommend it.

BENJAMIN T. ONDERDONK,
Bishop of New York.

New York, Dec. 12, 1843.

I very cheerfully express my good wishes for the success of the new Protestant Episcopal Church at Rahway, New Jersey, under the pastoral charge of my friend Rev. Mr. Peet, and commend the effort to raise the sum necessary to its completion to the people of my charge.

JAMES MILNOR.

St. George's Rectory, Dec. 11, 1843.

The American correspondent of the (London) Church Intelligencer, speaks as follows:

Much is said both in England and America, of the Romanist tendencies of the Church at the present time; but it has been left for the first step thitherward to be taken by an American Bishop. With a reverential regard for the office of a bishop in the Church of God, I would be slow to speak disparagingly of the act of any man filling that office. The monstrous power of the Bishop of Rome began by encroachments upon the rights and independence of other Bishops. The Right Rev. Dr. M'Ilvaine, Bishop of Ohio, has shown his tendencies to Romanism, by taking up the official acts of the Bishop of New York, and in his place in the Convention of the Diocese of Ohio, discussing them and condemning them, and encouraging his Convention to pass resolutions of the same objectionable character. Here is the beginning of practical popery in America, a blow at the purity and independence of diocesans, which would be matter of *real* alarm if it came from a quarter where extent of influence or jurisdiction, or power could give it much importance. What steps the Bishops may take in securing themselves against the encroachments of this popery, is not yet known. The Bishop of New York will not probably notice it.

Yours, in the bonds of Christ,
AMERICANO-CATHOLICUS.

United States, September 30, 1843.

From the London Church Intelligencer.

THE ROMANISTS AND THE REV. MR. SIBTHORP.

The Rev. G. S. Faber, Master of Sherburn Hospital, Durham, has just published an explanation of the motives which induced Mr. Sibthorp to enter and subsequently retire from the Romish Church; in taking the former step the Rev. gentleman placed reliance on the fidelity of the representations put forth by the Romish priesthood; he quits Rome because he finds, in point of fact, that he was required to pay idolatrous worship to the Virgin Mary.

The following is Mr. Faber's statement:—

Our Reformed Church denounces Popery as a system involving *rank idolatry.* To the accused party this denunciation is, of course, anything rather than agreeable. Hence while the charge itself is strenuously denied, the utmost efforts of sacerdotal ingenuity are put in requisition, so to explain the *practice* of the Latin Communion as to nullify the *charge* in question.

On this vitally necessary point, Dr. Wiseman, for instance, is at once very pathetic and very copious: being perfectly horrified that such a charge should ever have been brought against the doctrine and practice of what he denominates the *Catholic Church.*

"Idolatrous!" he exclaims: "Know ye, my brethren, the import of this name? That it is the most frightful charge that can be laid to the score of any Christian? Then, gracious God, what must it be when flung as an accusation upon those who have been baptized in the name of Christ, who have tasted the sacred gift of his body, and received the Holy Ghost? Assuredly, they know not what they say, who deliberately and directly make this enormous charge; and they have to answer for misrepresentation, yea, for calumny of the blackest dye, who hesitate not again and again to repeat, with heartless earnestness and perseverance, this most odious of accusations, without being fully assured (which they cannot be) in their conscience and before God, that it really can be proved."—(*Lectures on the Doctrine and Practice of the Catholic Church.* Lect. xiii., vol. ii. p. 93.)

He then proceeds, with what emolument he may, through thirty-eight closely printed pages, to a labored exculpation.

Now the *very* great importance of Mr. Sibthorp's palinodia I take to be this.

Relying on the fidelity of representations such as that of Dr. Wiseman, and thence believing the charge of idolatry to be without foundation, he is induced to quit the pure communion of the Protestant Church of England for the supposed still purer communion of the popish Church of Rome. Thus, by the *actual practice* of the party which he joins, he has a full opportunity of testing the correctness of the *explanation* afforded by that ingenious gentleman, Dr. Wiseman. And what is the result? Why it is nothing less than a conscientious departure from the very society in which he had entered *through a full belief that Rome was unjustly charged by England with idolatry;* a departure, moreover, be it especially observed on the avowed ground, as I have been led to understand, that *he was required to pay a species of adoration to the Virgin Mary, which, after all the ambages of Dr. Wiseman, plain unsophisticated common sense told him was palpable idolatry, or creature worship.* In other words, as soon as the veritable practice of the Latin Church was exhibited to him in its *undisguised* deformity, all Dr. Wiseman's painful explanations, and all other essays to boot of the same stamp and tendency, vanished into thin air. Mr. Sibthorp, after quitting England for Rome in the full honest belief that Rome *is not* idolatrous, finds it necessary to return from Rome to England on the equally honest practical conviction that Rome is idolatrous.

I have designedly used the word *honest*, because no man in his senses can doubt Mr. Sibthorp's *honesty* in either movement; and this very point of his indisputable *honesty* it is that makes his secession so severe a blow to the Romish party. Every line in your quotation from *The Tablet* shows how bitterly the blow is felt; though, as it is quite easy to understand, good policy would carefully pretermit the WHEREFORE. Mr. Sibthorp might have harmlessly seceded, either *because* he was wearied with a round of senseless ceremonies, or *because* he instinctively shrank from the wearing persecution even now carried on by the tools of the papacy against the oppressed Vaudois, or *because* he began shrewdly to doubt the infallibility of his new communion, or because he could not discover the doctrine of transubstantiation, or indeed of any material presence, either in Scripture or in Catholic antiquity, when (without interested suppression of evidence) the old Fathers are allowed *themselves* soberly to explain *their own* often inflated and hyperbolical language, or in short on the ground of *any* BECAUSE save *one.* But that identical *one* is the precise BECAUSE, which has been most provokingly selected by Mr. Sibthorp. He quits Rome, BECAUSE, quite contrary to his expectation, as formed on such *glosses* as those of Dr. Wiseman, he finds in *point of fact* that he is required to pay idolatrous worship to the Virgin Mary. That is to say, he avowedly quits Rome, *the Saviour's holy home*, (as some Romanizing agitators call it,) BECAUSE, from all who are in communion with her, Rome exacts the practice of IDOLATRY.

In my own apprehension Rome, for many years, has not received so fearful a blow as she recently has sustained from the secession of Mr. Sibthorp. Hence, it is very easy to understand the angry whimpering of *The Tablet.* With Mr. Sibthorp himself I have had no communication; and I speak only from the statements which I have both heard and read. However, if I have been mistaken in this same point of the BECAUSE, nothing can be more easy than to set me right. Either Mr. Sibthorp or *The Tablet* has simply to declare that the *experienced idolatry* of the Church of Rome was *not* the cause of his secession, but that he abjured Popery for a totally different reason.

On his return to our pure and Apostolic Communion, Mr. Sibthorp, according to my own judgment, ought to receive all kindness at the hands of his brethren. For my part, I honor him not a little on the score of that moral fortitude and strength of mind which he has exhibited. In an evil hour, and under the evident beguilement of mere jesuitical sophistry, he rashly, because without sufficient inquiry, leagued himself with that mystery of iniquity, the great demonolatrous apostacy. Many a man, when he *found* his error, would have been deterred, by the fear of personal ridicule, from *acknowledging* his error: and thus an act, *originally* of rashness, but *persevered in* against the voice of conscience, purely to preserve a miserable semblance of really dishonest consistency, would have operated as a fearful snare to the inwardly convinced and enlightened soul. But to his credit and his own great gain, which is far better, so acted not our once erring brother. With a noble triumph over one of the strongest feelings of our proud though fallen nature, and with an honest disregard of consequences, in whatsoever shape, he promptly retraced his steps as soon as he *practically* found that Romish terms of communion are idolatrous. Hence, for his conscientious fortitude, I *honor* our returning brother: and I verily believe that his fall and resurgence will, through God's mercy, have produced greater benefit to the cause of Christian truth, than if he had never fallen. To the sore discomposure of the Romanists, as plainly revealed by their not quite prudent organ, *The Tablet*, he has proclaimed aloud what he has *really* found the Church of Rome to be. "Thus has become extinguished," says *The Tablet*, "the brightest light that Puseyism has *yet* brought us." The italic *yet*, I beg to observe in passing, is *The Tablet's* property in your quotation: at all events it is not *mine.* But to proceed with what I deem the moral of this said *extinction:* henceforth after the solemn practical warning given by Mr. Sibthorp, any person, under *whatever* training, who shall apostatize to the Church of Rome, will have no excuse on the score of *delusion.* He will rush into idolatry with his eyes wide open; he will know, from the case of Mr. Sibthorp, that a demand will be made upon him, as an indispensable term of communion, to fall down and worship a creature: he can no longer plead that he has been beguiled and misled by the eloquent plausibilities of Dr. Wiseman. Thus, by God's blessing, may good come out of evil; and thus may the experimental testimony of Mr. Sibthorp act as a check to that strange and senseless monomania which leads so many in the present day, by a marvellous hallucination, to discover beauty in deformity.

G. S. FABER.

Sherburn House, Durham, October 30.

From the Church Intelligencer.

LECTURES EXTRAORDINARY AT LEICESTER.

An eccentric notice of the delivery of six Lectures on "ISMS" having been extensively circulated in this town, and considerable sensation excited thereby, the Lectures were so numerously attended, and so freely canvassed, that we have been at considerable pains (in compliance with expressed desire) to give some account both of the Lecturer himself, and of his discourses, and likewise of a discussion which afterwards arose out of the Lectures. The following is a copy of the notice:—"Public Lectures will be given at the Town Hall, on ISMS, or six Lectures against twelve Isms, viz. 1. Atheism; 2. Deism; 3. Paganism; 4. Despotism; 5. Radicalism; 6. Owenism; 7. Mormonism; 8. Romanism; 9. O'Connellism; 10. Sectarianism; 11. Fanaticism; 12. Devilism. Bible-ism, or the Word of God, in opposition to all false doctrines—Heresy—Schism and Rebellion. The Origin—Doctrines—Design and Tendency of pure Christianity, in contra-distinction to all false theories—specimens of the sublime and beautiful in Scripture, and 'the reasonableness of public worship,' as opposed to the *unreasonable* doctrine of Socialism, now so recklessly promulgated. By a Lecturer lately come from 'Another World,' and bringing with him infallible information on the subject. Reply challenged and admitted from any *sane* opponent, duly commissioned from any part of the upper—middle—or lower regions of God's dominions; and on the just principle of '*Equal rights in debates.*'—Sinners attend! and if possible, defend your principles; or else, for ever, hereafter, hold your tongues, unless you can find employment for them in a better cause. As the Lectures will contain nothing of a sectarian character, persons of all denominations, and of *no denomination* (more especially the young of both sexes,) are respectfully invited to attend."

Before saying anything respecting the above extraordinary notice, which it strikes us, was intended rather for effect, and to attract the wonder and curiosity of that peculiar class of persons, more especially intended to be benefited by the Lectures—we deem it right to say something in reference to the Lecturer himself. Dr. West, though a British subject, has been abroad for many years, travelling and lecturing in Upper Canada, Lower Canada, Nova Scotia, New Brunswick, and the United States of North America, generally styled "The New World," or as the foregoing notice has it, "Another World," and that his lectures have been remarkably useful, and popular, the following unsolicited notices of them, which we select, merely as specimens, from a mass of American newspapers will sufficiently testify.

The Lecture "came off" in the Town Hall, Leicester, very well, it seems from *The Leicester Journal*, from which we copy the above, and which says:—

"At the close of Dr. West's course of lectures, on 'Isms' in our Town Hall, the Rev. A. Gilbert was requested to take the chair, when the following resolution was moved, seconded, and carried in the usual way, viz.:—

"'Resolved, That the lectures of Dr. West, from America, in vindication of the Holy Scriptures, and in defence and support of the Christian system, have been heard by this audience, with satisfaction and delight.—Signed

"'A. GILBERT, Chairman.'"

CONVERSIONS FROM ROMANISM.—We feel pleasure in recording, that on Sunday last, the 5th of November, four persons solemnly renounced the errors of Romanism in St. Andoen's Church, Dublin, in the presence of a densely-crowded congregation; and were received into communion with the united Church of England and Ireland, as established in these kingdoms. After publicly abjuring the errors of popery, they subsequently signed the renunciation-roll in the vestry-room. The Rev. Thomas Scott read the service appointed for that day; and preached on the 8th verse of the 124th Psalm—"Our help is in the name of the Lord, who made heaven and earth." He dwelt on the treason of the gunpowder plot and its object; the arrival of King William III.; and, above all, on the deliverance and salvation of the world by a crucified Redeemer.—*Standard.*

The Rev. Dr. Lonsdale, the new Bishop of Lichfield, is the third reader of Lincoln's Inn in succession who has been elevated to the mitre. His immediate predecessors were Dr. Maltby, the present, and Dr. Van Mildert, the late Bishop of Durham.

Archdeacon Lonsdale is to be the new Bishop of Lichfield. The appointment will give satisfaction to men of all parties; for if there were ever a man universally beloved it is the excellent Principal of King's College. If we might venture to add anything by way of remark on the appointment of this truly good man, it would have reference rather to future than to past events; for our Church is in that position, that it is almost impossible for one filling, actively, the responsible office of a Bishop, to be well spoken of by all parties—in fact, never was there a period when the Scripture, "Woe unto you when all men speak well of you," should be more constantly and vividly present to every one in authority, than that we now live in.

The Rev. John Sinclair, Vicar of Kensington, Treasurer, and late Secretary, to the National Society, and Chaplain to the Bishop of London, has been appointed, by Sir Robert Peel, to the office of Archdeacon of Middlesex, vacant by the elevation of Archdeacon Lonsdale to the Episcopal bench. Mr. Sinclair's services as Secretary of the National Society have been very eminent, and we are therefore glad to find that they have been thus recognized. That Society was certainly never in a more efficient state than when Mr. Sinclair resigned the Secretaryship; and his efforts both before and subsequently, in promoting the very remarkable subscription, which has never arrived at so large a sum, for the purposes of education in the manufacturing districts, deserve the thanks both of Church and State.—*Church Intelligencer.*

MR. SEAGER'S APOSTACY.—One of the Ultra-Protestant papers lately contained a statement to the effect that Mr. Seager had embraced Romanism after "*one* half-hour's conversation" with some Romanist, which statement must be highly gratifying to the members of that communion; conveying, as it does, a most flattering testimony to their strength and our weakness—or rather to the superiority of Dr. Wiseman over Mr. Seager, of which fact, however, the friends of the latter were probably already fully aware. But we have received, from a highly respectable correspondent, one likely to be well informed on the subject, the following version of the affair, which we give in his own words:

"Mr. Seager arrived at Oscott to dinner, for the purpose of prosecuting a literary enquiry. After dinner controversy was started, which continued till four o'clock in the morning, at which time Mr. Seager cried for quarter. *At 8 A. M. he was baptized!* and the next morning received the 'laying on of hands' from Dr. Wiseman, Bishop of Melipotamus!"

If this statement be correct, it would appear that the much-vaunted *discipline* of Rome is a matter of secondary importance, when the object is to secure and clip the wings of a "Protestant" bird of passage, ere he has recovered strength to resist the operation and fly home again. Was this fulfilling the Apostolic injunction, "Let all things be done decently and *in order?*—*English Churchman.*

CONVERTS TO ROME.—Men of all parties may lament the lapse of such a man as Mr. Sibthorp into the error of the Roman communion, and although, in the heat of discussion, some may urge it as an example of the danger to be discovered in the Tractarian school, we apprehend that a moment's cool reflection will point out to them that Mr. Sibthorp's lapse was from the meagre and extreme form of the wrongly-called Evangelism of the day. He originally belonged to a different body in our own Church. He never held much intercourse with the Tractarian party, and his reasons for joining the Roman communion were, his perception of the necessity of a spiritual government in the Church, his grief at the want of charity exhibited by his own section of the Anglican communion, and that tender dependance of his nature which absolutely needed a staff on which to stay itself. In his own Church, he sought it in vain, for, unhappily, he failed to search principle, while he examined active feelings.—*Morning Post.*

☞ We are authorized to state that a friend of *Foreign* Missions has offered, through the Rev. Dr. H. Potter, to contribute $500 to the *Domestic* Board on condition that $5000 be raised by the Church at large for the Domestic Department between this and the Festival of the Nativity.

CORRECTION.—In the report of the Treasurer of the Missionary Committee of the Diocese, on page 46 of the Journal of the last Convention, by a mistake of the printer, the Church of the Ascension has credit for two contributions. It should have been the Church of the *Annunciation*, as is correctly stated in the table in the Appendix.

B. I. HAIGHT.

DIED.

In Brooklyn, on Friday morning 8th inst., ARAMINTA D., wife of Charles D. Puffer, in the 37th year of her age.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

ST. PAUL'S CHAPEL, Sunday evening, December 17. Sermon by the Rev. Prof. OGILBY, "*The Church in England and America of Apostolic Descent.*"

ST. CLEMENT'S CHURCH, Sunday evening, December 17. Sermon by Bishop Onderdonk:—"*The Origin and Nature of Standards of Faith.*"

Services to commence at half past seven. Dec. 16.

SUNDAY EVENING LECTURES.—*A Course of Sermons to Young Persons.*—A number of the Clergy of the Church have kindly consented to preach in course, on Sunday evenings, in the Mission Church of the Holy Evangelists, in Vandewater street, sermons especially applicable to Young Persons.

The second Lecture will be delivered by the Rev. Mr. Walter, December 17. Service to commence at 7 o'clock. Dec. 16.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.—A regular Monthly Meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Bartholomew's Church on Monday evening next, the 18th inst., at half past seven o'clock.

GEORGE H. BELL,
New York, Dec. 16, 1843. Recording Sec'y.

A LADIES' FESTIVAL will be held at Niblo's Saloon, on the evening of Tuesday, the 19th inst. The proceeds will be appropriated towards discharging the debt on the Church of the Redemption.

Tickets, for a lady 25 cents; for a gentleman 50 cts. For sale at the stores of Daniel Fanshaw, 601 Broadway, Charles T. Geslain, 547 Broadway, Jansen & Bell, 158 Nassau street, and at the door in the evening. Dec 16.

☞ ALL SAINTS CHURCH will be open for Divine Service, on Sunday Evenings during the season of ADVENT, at half past 7 o'clock. Dec. 9—3t

FAIR.—The ladies of *the Mission Church of the Epiphany* propose to hold a FAIR for the benefit of said Church, in *Columbian Hall*, 263 Grand street, a few doors east of the Bowery, on Tuesday, Wednesday, and Thursday, the 26th, 27th, and 28th of December, from 11 A. M. to 10 P. M.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.

New York, December 9, 1843.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Nov. 4, 1843. 72 Murray street.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Hewitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street.

New York, November 25, 1843.

CALENDAR.

DECEMBER.

17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. } Ember Days.
23. }
24. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY; or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25 The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Second Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS.—The Treasurer since his report of the 6th inst., has received the following contributions:

From St Mary's ch, Cold Spring in the Highlands, Rev E Williams, rector, $4 50; St Peter's ch, N Y, Rev Dr Smith, rector, $23 75; Christ ch, Stratford, Conn, $8; a few members of St John's ch, Tallahassee, Florida, $17; St James' ch, Piqua, Ohio, Rev J Killin, $25; third annual payment of Dr Thomas Clagget, Leesburgh, Va, half, $25; through N R Middleton, Esq, R A in Charleston, from Charleston Monthly Missionary Lecture, Rev T C Dupont, $15 42; a lady of St Luke's parish, for colored, $11; Ladies' Missionary Society, St Paul's, Pendleton, $35 37; Emmanuel ch, Cumberland, Md, Rev Semuel Buel, half, $19 79; donation from Rev J Huntington, $5. Total, $189 83.

THOMAS N. STANFORD, Treasurer,
Dec. 13, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 29th ult.:

From Wickliffe parish, Va, per Rev A Shiras, half, $25; ladies of St Luke's ch, Rochester, W N Y, being 3d annual payment for support of a Greek orphan at Mr Hill's school, Athens, per Miss Cornelia Rochester, $80; B H Punchard, Esq, Andover, Mass, for education of a child at mission school, Africa, $20; a friend, by C S, Boston, $5; St Matthew's ch, Boston, $5; St Andrew's ch, Hanover, Mass, $14; St Thomas' ch, Taunton, Mass, $20—per B Howard, Esq, R A, $64. Trinity ch, Oxford, Pa, per Mr Ed Green, half, $9 50; St John's ch, Bellfonte, Pa, $5 34; do do, for education of a child in Africa, $20—25 34; St Paul's ch, Wellsboro', Pa, per Rev C Breck, half, $7; Emmanuel ch, Kensington, Phil, for support of two boys in Africa, 5th annual payment, per Rev Mr Maxwell, $20; children of Mantua village S school, for African mission, per Mr Musgrove, $3 75; St Paul's ch, Chillicothe, Ohio, $10; S school of do, for African mission, $10—$20; Zion ch, Little Neck, L I, per Rev H M Beare, rector, half, $7; Trinity ch, Portland, Ct, for Cape Palmas, $15; for printing press for do, $6—$21; sewing society of Grace ch, Honesdale, Pa, for Greek mission, per Rev O E Shannon, $14; monthly offerings of Christ ch, Stratford, Ct, per Rev A Miller, $8 50; Monthly Missionary Lecture, St Stephen's Chapel, Charleston, S C, per Rev T C Dupont, $5 14; Ladies' Missionary Society, St Paul's ch, Pendleton, S C, per A H Seabrook, Esq, $35 37; St John's ch, St John's Island, S C, per Rev Thomas Young, for Rev Mr Miles's mission, $5; St James's ch, Piqua, O, per Rev R Killin, part, $22; Dr Thomas Claggett, Leesburg, Va, per Rev George Adie, 3d annual payment, half, $25; Emmanuel parish, Cumberland, Md, per Samuel Buel, rector, half, $19 79; Mrs Anna Watts, by the hands of Rev Dr Wainwright, for the African mission, $50. Total, $467 49.

F. S. WINSTON,
Dec. 13, 1843. Acting Treasurer.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From C G Van Wagenen, annual, $2. Mrs Mary Brown, do, $2. Miss Lorillard, do, $5. Jabez W Haynes, do, $3 50. Wm Kemble, do, $2. Theophilus Peck, do, $2. Mrs Isaac Gibson, do, $5. Jasper Grosvenor, do, $2. John D Wolf, do, $2. E F Sanderson, do, $2. John Benjamin, do, $2. Wm H Townsend, do, $2. F J Winston, do, $2. J M Hitchcock, do, $2. John T Smith, do, $2. David H Hoyt, life member, $25. From Mrs Catharine Mancius, Mount Livingston, Bemis' Heights, Saratoga county, by the hands of Mr Charles N S Rowland, $25. Total amount, $87.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, Dec. 13, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From G G Van Wagenen, annual, $1. Miss Lorillard, do, $3. J D Wolf, do, $1. John R Livingston, jr, do, $2. L Livingston, do, $1. Mrs Isaac Gibson, do, $5. Mr and Mrs Henry Barclay, do, $2. Samuel Whiting, do, $1. Wm H Townsend, do, $1. F F C, do, $4. Theophilus Peck, do, $1. Wightman Chapman, do, $1. Charles Linsley, do, $1. Rev Benjamin Evans, do, $1. David H Hoyt, life member, $25. Donation from Catharine Mancius, Mount Livingston, Bemis' Heights, Saratoga county, N Y, by hands of C N S Rowland, $25. Total amount, $75.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, Dec. 13, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 6th inst., the following contributions, viz:—

From Christ ch, Poughkeepsie, Rev Dr Reed, rector, $37. Catharine Mancius, Mount Livingston, Bemis' Heights, Saratoga county, donation, $50. Zion ch, N Y, Rev Wm Richmond, rector, monthly offerings for November, $15 75. Total amount, $102 75.

C. N. S. ROWLAND, Treasurer,
December 13, 1843. 55 Water street.

NASHOTAH MISSION.—The undersigned gratefully acknowledges the following receipts through Bishop Kemper:

For the education of Indian youths, $150; from the Bee Hive Association of St James's ch, Philadelphia, $20; from a lady of the same, $5; from an aged member of St Peter's ch, $20; collection in St John's ch, Hartford, Conn, by the Rev Cleveland Coxe, $65; also, through the Rev Richard Cox of Troy, N Y, $25—first annual payment of Miss Warren towards the support of a Divinity Student.

Also, 1 box of bulbous roots, from Rev Dr Brown; 1 large bundle of fruit trees, and a box of garden seeds, from Charles Downing, Esq, Horticulturalist; and 1 bundle of fruit trees, from Wm Roe, Esq—all of Newburgh, N Y.

Also, 1 box of roots and shrubs from John H Walsh, Esq, of New Windsor, N Y.

JAMES LLOYD BRECK.

Nashotah-lakes, W. T., 23d Nov., 1843.

CHRISTMAS PRESENTS.

D. APPLETON & CO., 200 Broadway, publish in a beautiful style appropriate for Christmas presents,

THE CHRISTMAS BELLS, a tale of Holy Tide, and other poems, by the Rev. J. W. Brown, M. A., 1 vol. royal 16mo. highly ornamented.

By the same author, MICHAEL AGONISTES, or the contest of the Spirits, a Song of the Church Catholic, being the anniversary poem delivered before the Phi Beta Kappa Society in July last, and published at their request.

Also, THE APPEAL TO ANTIQUITY, a sermon preached in St. George's Church, Astoria, L. I., on the eleventh Sunday after Trinity, 1843. Orders received by JAMES A. SPARKS,
Dec. 16. Churchman's Bookstore, 109 Nassau st.

JUST PUBLISHED,

THE BIBLE, WITH PATRICK, LOWTH AND WHITBY'S COMMENTARY.—Now ready, No. I., price only 25 cents, of the Holy Bible, with Bishop Patrick's Commentary on the Historical and Paraphrase of the Poetical Books of the Old Testament.

Bishop Lowth on the Prophets.
Arnold on the Apocrypha.
Whitby on the Gospel and Epistles.
Lowman on the Revelations.

In the previous editions of this work the annotations were printed without the text, thus rendering it a mere book of reference for the study; in this edition the text is placed at the head of each page, thus adapting it for general use, both in the family and in the closet.

TERMS.—The work will be printed from new type, on good paper, and will be in every respect equal, if not superior, to the English edition, and will be completed in sixty numbers, at twenty-five cents each.

Subscriptions received by
WILEY & PUTNAM, 161 Broadway.

*** Any clergyman or layman who will subscribe and pay for five copies shall receive a sixth copy gratis.

Two or three respectable and intelligent canvassers are wanted immediately to obtain subscribers for the above work. Dec. 16.

NOTICE.—All persons having received vignette certificates from Cyrene Clark, for subscription to the Illustrated Book of Common Prayer, are requested to send them without delay to H. W. Hewet, publisher, post paid, and the work will be sent to them.

H. W. HEWET, 281 Broadway.

☞ The Gospel Messenger, Utica; Western Episcopalian, Gambier, Ohio; Southern Churchman, Alexandria, D. C.; Banner of the Cross and Episcopal Recorder, Philadelphia. Please publish the above three times, and send bills to the subscriber. Dec. 16.

HEBREW AND CHALDEE CONCORDANCE

THE Hebrew and Chaldee Concordance to the Old Testament, projected and begun by the late Dr. Isaac Nordheimer and myself, has remained stationary since his lamented decease. The publishers and myself have now made arrangements to continue the work, and bring it as speedily as possible to a close; in doing which, the original plan will be faithfully adhered to in all respects. The publication, however, cannot be recommenced, until the names of 500 subscribers are obtained. We beg, therefore, that all our friends, and all who desire the completion of the work, would endeavor to procure and forward us as many names as they can. To all persons who will have the kindness to constitute themselves our agents and procure subscribers, the usual discount will be made. Theological seminaries and other institutions that will engage to take say 20 or 25 copies, for disposal to their students, will receive them at an increased discount. Hence, by so doing they will benefit themselves, while they materially aid the progress of the work. It is proposed to publish the work in Four Parts, at intervals of six months, so as to complete it within two years. On account of the very great expense attending the execution of the work, it has been found necessary to fix the price, (except to former subscribers, who will receive it at the rate before agreed upon,) at $12, or $3 a part, payable on the delivery of each part. Subscribers will please send in their names to the publishers, Messrs. Wiley & Putnam, 161 Broadway, who will furnish any information desired respecting the work, on application either personally or by letter.

WM. WADDEN TURNER.

Dec. 16.—3teow

Just Received and for Sale,

PALMER'S LETTERS TO WISEMAN, complete in one volume.

JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

Just Received and for Sale,

BUDS, BLOSSOMS, AND FRUITS OF THE CHURCH; or, Born in the Church, Baptized in the Church, &c. By a Candidate for Orders.

JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

Just Published,

NO. I. of the CHURCHMAN'S LIBRARY, containing in part, The English Reformation, by the Rev. F. C. Massingberd, M. A.

JAMES A. SPARKS,
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MAGNIFICENT BOOKS FOR PRESENTS, comprising all the splendid English Annuals for 1844. Also, a choice assortment of Standard and Pictorial works.

Fine Oxford Edition of the Bible, various sizes, in elegant bindings, suitable for presents, &c.

Imported and for sale by D. APPLETON & CO., at their Literary Emporium, 200 Broadway.

D. A. & Co. respectfully invite their customers and the public generally to call and examine their extensive stock of fine books, suitable for the approaching holidays. Dec. 9—3tis

THE BIBLE IN VELVET AND GOLD.—D. APPLETON & Co., 200 Broadway, have just imported a supply of the elegant Oxford Edition of the Bible (various sizes) richly bound in velvet, with gold borders, clasps, &c.

Also, an extensive assortment of the Oxford Press Bible, various sizes, in elegant Turkey morocco bindings. Dec. 9—4tis

SUITABLE CHRISTMAS PRESENTS.

CHURCHMAN'S LIBRARY, elegantly bound in morocco. The volumes of his series are highly recommended by the Bishops and Clergy of the Protestant Episcopal Church. The following of the series are peculiarly adapted for Christmas and New Year presents, and may be had in neat morocco binding:—

Spinckes' Manual of Private Devotions.
A Kempis' Imitation of Christ.
Sherlock's Practical Christian.
Sutton's Disce Vivere; Learn to Live.
Sutton's Disce Mori; Learn to Die.
Sutton's Meditations on the Sacrament.
Kip's Double Witness of the Church.
Bishop Patrick's Discourse on Prayer.
Thoughts in Past Years.
Lyra Apostolica.
Nearly ready—Evans's Rectory of Valehead.

D. APPLETON & CO., Publishers,
Dec. 9. 200 Broadway.

This Day Published,

LYRA APOSTOLICA, from the fifth English Edition, one elegantly printed volume 18mo. Price 75 cents.

To the highly cultivated mind this volume will be a treasure. It is almost needless to say it contains some of the choicest verses by the most eminent Divines of the present century.

D. APPLETON & CO., Publishers,
Dec. 9. 200 Broadway.

SPLENDID OXFORD BIBLES—Received per last steamer. A great variety of the elegant Oxford editions of the Bible, so generally preferred of all others for beauty of typograpical execution, and superior correctness of text. Among the sizes constantly kept for sale, are the

Royal Folio Bible, the largest size printed, morocco, extra.
Demy Folio, morocco extra.
English quarto, do do.
do do with Apocrypha, do do.
Demy English 4to do do.
Pica, Royal octavo, do. morocco, extra gilt.
Small Pica, octavo, do.
Brevier Bible, Cemy 6vo, do. minion, do. Crown 8vo
Ruby Bible, Crown 8vo, with references, extra gilt.
Pearl do. Foolscap, 8vo.
Minion do. Royal 12mo, calf and morocco.
Diamond do. demy 24mo, morocco, gilt.
do. do, velvet and gold.
do. do. demy 48mo, 2 vols, in morocco cases, elegant.
do. do. and Prayer, 3 vols, do.

The above are bound by the best London workmen, and in the most finished and elegant style, including every variety of patterns, forming most appropriate and beautiful works for presents, &c.

D. APPLETON & CO.,
Dec 2. Importers, 200 Broadway.

ORGAN FOR SALE.—A fine toned Church Organ for sale, containing open and stopped Diapasons, Principal, Fifteenth, Dulciana and Flute stops in a general swell, and having pedals from GG to C; also pedals for taking off the chorus stops, and for blowing.

Apply to WILLIAM DUBOIS, Piano Forte Manufacturer, No, 285 Broadway. Dec. 9—3t$

A GENTLEMAN who has for several years been engaged in teaching, and for the last three years as Tutor in one of the Eastern Colleges, is desirous of employment as a Teacher in some Seminary, family, or in private instruction. Satisfactory testimonials can be given as to character and attainments. Address M. F. H., at this office, post paid.

REFERENCE.—Rt. Rev. B. T. Onderdonk, Rt. Rev. T. C. Brownell, Rev. Dr. Wainwright, Rev. Professor Hackley, Rev. Professor Henry, Rev. Dr. Seabury, J. Smyth Rogers, M. D. Dec. 9—2t$

CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.

JAMES A. SPARKS,
Dec. 2. Churchman's Bookstore, 109 Nassau-st.

NOTICE TO PARENTS. There is a vacancy, the present Session, in St. Luke's School, Hope, Warren county, New Jersey, for *four* more boys. Terms, from $125 to $135 per annum. Applications should be made immediately to the

Rev. P. L. JAQUES, Principal.

Hope, Nov. 18, 1843.

JUST PUBLISHED,

THE LITURGY IN NO DANGER. A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.

Nov. 18, 1843.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau st.

NEW POEM. Just published by D. APPLETON & CO., MICHAEL AGOUESTES, a Song of the Church Catholic, by the Rev. J. W. Brown, M. A., author of "Christmas Bells," "Julia of Baiæ," &c., &c., 1 vol. 12mo. Price 50 cents.

Only a few copies of the edition remain on hand.

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau-st.

November 25.

REVIVALISM AND THE CHURCH. A Letter to a Reviewer, in reply to several articles in the New Englander. By a Presbyter of Connecticut. Just published and for sale by

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

For the Churchman.

THE APOSTOLIC COMMISSION.

A SERMON

Delivered at the Ordination, (by the Rt. Rev. Dr. Kemper,) of the Rev. Moses H. Hunter to the order of Priesthood. By the Rev. ANDREW WYLIE, D. D., *President of the Indiana University.*

PUBLISHED BY REQUEST.

MATTHEW XXVIII. 18—20.—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. *Amen.*

There is nothing so important, in all practical subjects, as truth; for truth is nothing but the state of things as they really are in relation to us. If, therefore, we act in reference to things otherwise than they really are, we commit an error which must be, in its consequences, injurious to ourselves and others, in proportion to the magnitude of the error, and the importance of the subject. Religion is confessedly the most important of all subjects; and, therefore, errors in relation to it must be the most dangerous. An ardent desire of truth on all matters pertaining to religion would therefore, one would think, be cherished by all serious persons Yet, there is scarcely any one thing in which people generally, and even sincere and honest people are more defective than in this. A disposition free from all prejudice and every evil bias in opposition to the truth, a disposition to receive it in the love of it, and to obey its dictates, whatever may be the difficulties attending such a course, is an excellence of character, which, in any thing like perfection, is very seldom to be met with among men. Yet this is, in fact, the only disposition that is altogether favorable to the reception of truth.

In some minds this fairness, this candor, this honest simplicity, this perfect sincerity of heart, seems entirely wanting. They are of that perverse generation who rebel against the light, who love darkness rather than light because their deeds are evil. Now, such are the infirmities of our nature; we are liable, in so many ways, to be blinded by prejudice, and to be led away from truth by some one or other of those plausible appearances under which error ever seeks to disguise itself, that the man who never *suspects* himself of being in an error may be justly regarded as enveloped in total darkness. Such was the case of those blind Pharisees, whom our Saviour so often reproved for their arrogance, bigotry and self-conceit.

The difficulties which lie in the way of the honest inquirer after truth are greatly increased in our day by the multitude of different sects into which the religious world has been divided. Each sect is a party, and the members that compose it are apt to be governed, in their views and feelings, less, much less, by an honest regard for truth, than the policy of the party, which always goes by one invariable rule; and that is, to destroy whatever it cannot gain over to itself. Hence every religious partizan may be known by that extreme hatred which he bears to whatever truth is not consistent with the views and interests of his party. With many the only reason why they are of this or that sect, or religious persuasion, is, that they have been brought up in it. This, again, has an unhappy influence in fixing others. who take a pride in belonging to no party in religion, in their state of indifference. For these men, some of whom are shrewd observers of human nature, from the general fact that men, for the most part, do remain attached to the religious persuasions in which they have been nurtured and trained, conclude that there is indeed no better way, and that it is little matter what a man's religion may be, provided he is sincere in it himself, and not disposed to thrust it upon others. Now I am disposed to allow these liberal people, whose liberality proceeds, partly at least, from indifference, all due credit for having discovered one very important truth, though, I must think, they have not made the best use of it. The truth which they have discovered is this, that the mass of mankind possess neither the ability, the leisure, nor the means, certainly not the inclination, to give to the great subject of religion such a thorough sifting and examination, as is necessary in order to form for themselves an enlightened judgment on a matter of so much difficulty, and which has given rise to such a variety of opinions even among the learned. What then? Why, says the sceptic or man of indifference, since the mass of mankind cannot form enlightened opinions for themselves, let them follow authority. Be it so; but what authority? The authority of any body who may undertake to guide them? Then it will be, the blind leading the blind, and both falling into the ditch. Nay; but, says the indifferent man or the sceptic, there is no ditch in which to fall, for all will go safe, in whatever direction they may steer. Now this is making a bad use of an important truth; it is employing a mode of reasoning on the subject of religion, which no man in his senses ever thinks of employing on any other. How much better and more reasonable the conclusion, that since man of himself is incapable of finding the right way, he should put himself under the direction of an infallible guide? Such an one we profess to have found, —*not indeed in him of Rome*, but in Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, who speaks in the text.

Observe, my hearers, the high ground of authority taken in the preface to that commission which Jesus Christ grants to his Apostles: "All power in heaven and in earth" is claimed by him. If the claim is valid, a point which none present doubt, we may, on this occasion, assume,—the authority is sufficient. Such is the preface. Though we have no time to dwell upon it, let it be weighed and remembered, while we proceed to consider in what character the Apostles are contemplated in the commission itself. In the character of teachers unquestionably. The terms of the commission show this, "Go ye into all the world and teach, or rather, disciple all nations, baptizing them, teaching them."

The promise subjoined to the commission must be understood according to the terms of the commission. Go ye and teach, and I am with you, as you shall be engaged in this your office of *teaching*. Nothing can be plainer. To this end, Jesus Christ chose them from the first to be near his person, that they might hear his words, observe his miracles, imbibe his spirit, and so be qualified for their work: and to this end the Holy Ghost was given to them on the day of Pentecost. The power of working miracles was not their commission; it was not their office, but only an appendage to it.

The promise annexed to the commission looks through all time, even to the end of the world. But the apostles were mortal. The promise, then, must contemplate them as the fountains of an office to be perpetuated in their successors to the end of time. Had any teachers arisen in the apostles' day, not deriving authority from them, they had been entitled to no regard. "No man taketh office to himself," is a principle essential to all government, human or divine. To do so is usurpation. And the case was not changed, when the Apostles, having fought the good fight, and finished their course on earth, went to their reward in heaven. Those whom they had appointed stood in their place: and so it was in the next succeeding age; and so it has ever been to the present hour. If not, what has become of the promise? If not, what has become of that other promise made to Peter, that the gates of hell should not prevail against the Church? If not, what becomes of the character of the Author of our religion, who is not a man that he should lie, neither the son of man, that he should repent? If not, what becomes of our preaching, and your faith? All a delusion! Such blasphemies are not to be thought of.

But if the Apostolic office expired not with the Apostles, in whose hands did they commit the power of ordination? To the whole body of the disciples? or to the deacons? or to the presbyters, otherwise called elders? or to officers of a higher order, styled angels and bishops? A wide field here opens, in which, however, there seems to have been found little room for controversy till within the last two or three centuries. Since time will not allow us to do more, let us *run* through it, noticing a few facts as we pass along. It is a fact, that, in the primitive organization of the Church, there were three distinct orders of office in the Church; first, the Apostles, appointed by Christ himself; second, Elders; and third, Deacons. To these three orders the function of teaching belonged in common. Hence, in the New Testament, we find even the Apostles calling themselves sometimes Elders, and sometimes Deacons. So, in the organization of our colleges, there are three orders of office, President, Professors, and Tutors; and, because the function of teaching is common to them all, we call them all teachers; yet it is proper to the President alone to confer degrees, the Professors concurring. In like manner, it is a fact, we next observe, that the power of ordination and supervision was proper in the first organization of the Church, to an Apostle alone, the Elders concurring. All this is undeniable, and so far as I know, undisputed. It is a fact that these powers did not drop from the hands of the Apostles, but were committed to others, call them by what title you will, who were superior in office to presbyters, and, of course to deacons. As this is doubted, we must adduce proof. We shall find enough in St. Paul's Epistles to Timothy and Titus.

In his first Epistle to Timothy the Apostle directs Timothy[*] to "charge some that they *teach* no other doctrine." This denotes official superiority over "some" whose office it was to teach. In the same Epistle,[†] he states very particularly the qualifications which are necessary in such as are to be appointed to the office of a Bishop, a title sometimes given in the lifetime of the Apostles, to Elders; also the qualifications which are necessary in a Deacon; and these are plainly stated in the way of giving directions *to one who had the appointing power.* Again, he directs that the Elders that rule well shall be counted worthy of double honor, especially they who labor in word and doctrine.[‡] Here, it has been contended that the Apostle designates two different kinds of Elders, one by the character of ruling, the other by that of teaching Elders. But this is an interpretation which the ablest critics think the Greek will not admit of. Having some acquaintance with the language, perhaps it may not be thought presumption in me to give an opinion. If I should, it would be, that the definitives in the two clauses of the sentence being without the reciprocal adversative particles, with which when contradistinction is intended, they are always connected, the two clauses must be understood as applying to persons in the same grade of office. At any rate, if two *be* meant, the direction to Timothy implies that he was superior *to both.* In the next verse but one (the 19th) a direction is given about receiving an accusation against an Elder; and in the 20th he is instructed how to proceed in administering censure in case of conviction under the charge. How irreconcilable with the supposition of Timothy himself being in office no higher than an Elder! In verse 21 he is directed to be impartial in his decisions, and in verse 22d, he is cautioned to ordain "no man suddenly." In the first chapter of St. Paul's second Epistle to Timothy[§] he distinctly refers to the ordination which Timothy had received at the hands of the Apostle himself, and, in chapter 2d[‖] he is instructed to commit what he had received from St. Paul to faithful men who should be able to teach others also. In his Epistle to Titus,[¶] the Apostle states that he had left him in Crete, that he might set in order the things which were wanting and ordain Elders in any city; men having the requisite qualifications, which are distinctly pointed out; and he is charged to rebuke false teachers sharply, to show himself a pattern of good works for the credit and benefit of the whole Church, to rebuke with all authority, and to suffer no man to despise him,[**] and finally after proper admonition to reject the heretical.[††]

From these pointed and remarkable instructions, and, indeed, from the whole tenor of these Epistles, in which they are found, the conclusion seems inevitable, that Timothy and Titus, to whom they are addressed, were invested with power and authority of a grade superior to that of presbyters.

That the Angels of the seven Churches of Asia were in possession of the same office of superiority in the Churches over which they presided, an office which made it their duty to have a care over other teachers in the same Churches, is equally manifest, from the style and manner in which St. John, by the command of Christ, addresses them. The Angel of the Church of Thyatira, for instance, is commended for repressing the false doctrine of certain heretics whom the Apostle stigmatizes by the name of Jezebel.

It is a fact, that, in the age immediately succeeding that of the Apostles, there existed every where in the Churches planted by them, beside the two orders of Deacons and Presbyters, a third order superior to both, to which the name of Bishops was then extensively applied. And such continued to be the organization of the universal Church from that day to the middle of the sixteenth century.

The general argument for Episcopacy, of which a mere fragment only has now been cursorily presented, receives substantial confirmation from its conformity with the nature of things. In the very nature of things, *a new doctrine* such as Christianity was in the age in which the Christian Church received its organization, must take, in propagating itself, the form of Episcopacy. The new doctrine is first broached by its Author: its first disciples, receiving it from him, go forth to teach it; they select from the number of their converts, those whom they judge qualified, and therefore appoint, to teach it to others; and so on. But this is Episcopacy, and it is the very plan which every originator of a doctrine, every founder of a sect, is obliged to adopt, in order to extend and perpetuate it. Thus, even they who deny Episcopacy in theory are compelled to adopt it in practice; and we could point you to leaders of sects at this very hour, who, by means of teachers whom they virtually appoint, and by their monthly visitations, I mean their monthly pamphlets, are exerting over their followers more than Episcopal superintendence. Their authority in many cases ceases not with their lives. The reason of the thing holds still more strongly, when, along with the new doctrine, is to be propagated a new discipline; for, in this case, matters of practice must be regulated as well as matters of belief; and order in matters of practice always requires a settled and uniform method in which things are to be done, and responsible officers to see that they be done accordingly. I say responsible officers, and, consequently a superior to whom they *are* responsible, and by whose authority they are appointed.

So true is this, that those religious connexions which have been founded on anti-Episcopal principles have deemed it necessary, for sake of greater union in practical matters, to form among themselves a sort of imperium in imperio, or new organization, in which the principle of Episcopacy works in all its force and with admirable efficiency. What are the different benevolent societies of the day but organizations of this kind? Their boards of managers, are they not composed of Bishops? Are not their agents Presbyters, and their inferior officers Deacons? The Roman Lyrist says shrewdly, "You may drive nature out of doors with violence, but she will come back upon you in triumph." The author of nature and the author of Christianity are one. The same principle pervades both systems.

II. The promise of Christ in the text secures the perpetuity of this principle, and in operation goes along with it. First, I say, the promise contained in the text secures the perpetuity of this principle. The command was given to the Apostles and their successors: and so is the promise. Here then we have the offensive doctrine of the Apostolic Succession witnessed, as it has been in all past ages, since the times of the Apostles, to the honor of the faithfulness of the Author and Finisher of the faith of his Church. We bear witness to it now. To please men we may not cease to bear witness to it; for by so doing we should be no longer the servants of Christ. In doing so we do not judge our Christian brethren who differ from us in this important point; but leave them to the judgment of that Supreme Master, to whom we, as well as they must stand or fall. Let every man be fully persuaded in his own mind, and act accordingly. We, too, must be allowed to act upon our own solemn convictions of truth and duty; and therefore, believing, as we do, that the principle of Apostolic Succession is one of vital importance, and sanctioned by the authority, and holy Providence of that Lord, whom we desire to honor and obey, we dare not either disguise or abandon it; but feel ourselves bound, under the most solemn of obligations, to teach it on all proper occasions and insist upon it, in the meekness of wisdom indeed, but also earnestly and firmly.

There has not been, *in the Church* a single regularly ordained minister, since the age of the Apostles, who could doubt the validity of his ordination: since he could trace the authority, by which he is called, back, through the successors of the Apostles and the Apostles themselves, to Him to whom all power in heaven and earth has been committed. This, surely, is no light matter, since the honor of the Head of the Church is concerned in it. "I am with you always to the end of the world," implies that you shall remain in the world and continue in your work and office in the world, as long as the world itself shall last. Hitherto this implication in the promise has been made good. Of this the Church is the standing witness from generation to generation. In the face of heaven that has guided and guarded her through the fires and through the waters of persecution and of trouble, in defiance of the gates of hell which from time to time has sent forth its legions to seduce and to destroy her, and before the world which has seldom willingly befriended her interests, and which has seen kingdom after kingdom dissolving and passing away, while she has remained in the face of friends and foes, the Church which Jesus purchased with his blood, and founded on the rock of Apostolic testimony, the Church which the holy Apostles planted and watered with their sweat, their tears, and their blood, in all quarters of the earth, and for which the noble army of martyrs offered up their lives, —the Church universal, whose branches are in every land, and whose creed is so liberal as to exclude no believers in Christ, and yet so strict as to exclude all heretics, this Church, holy, Catholic, and Apostolic, may stand up, and say, "Behold in me, the promise of Emmanuel continuing to be fulfilled—see my Bishops, honored as the servants of Jesus Christ, and their successors in a long unbroken line from the Apostles. See the Presbyters and Deacons ordained by the laying on of their hands according to primitive order; see the faith once delivered to the Saints, the word, the sacraments, the ordinances, and the order of the house of God, after so many powerful and so many insidious attempts to pervert them—preserved pure and entire, according to the primitive institution and usage—to the honor of my Lord and Redeemer, who is over all God blessed forever."

Is there one friend of the Redeemer here, or any where throughout the wide world, who would not count it a privilege to occupy a position where he might, without inconsistency, unite his voice with that of the Church in the whole of his testimony—every jot and tittle of it? Whoever may be so precluded, whether by schism or whatever cause, from so doing, surely, brethren, we may humbly thank God that such is not our case.

If there is existent on earth that very organized body, that sacred edifice which was built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, and which, by a regular transmission of authority derived from the great Master Builder, has remained to our day according to the promise in our text; the fact ought to be so declared for the benefit of mankind and to the honor of our Saviour God. And of this fact the Church is a witness. It stands out to public view emblazoned on all her time-defying towers. The Church is no structure of yesterday. These truths may not be popular; but if they are a part and an important part of the testimony which the Church is to bear for her Lord, woe unto us, if we refuse to bear it. In relation to it, let us rather each one say with the prophet, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." Faithfulness in this point, along with other matters no less essential, but which do not come under our view at present, is necessary on our part, to entitle us to look for the fulfilment of the promise in the text. It is indeed true as has been already remarked, that the promise runs in the line of the Apostolic Succession;—that its language makes no distinction between the Apostles and those to whom their authority of office should be transmitted to the end of time; that, in order to impress this truth with the greater force, Jesus Christ does not say, I *will* be with you, but, speaking in language proper only to the Everlasting Father, as he did on other solemn occasions, as, for instance, "Before Abraham was, I AM," so here, "lo, I AM with you;" and, therefore, that we are certified by the simple and palpable fact of our ordination, that, so far as office is concerned, the promise is sealed to us; yet, still, we are to remember, that though we may not doubt of the fact that we are Christ's ministers, his stewards, yet it is required of stewards that they be found faithful; otherwise, they may not look for the Master's approbation and blessing. We have a right then personally to look for the fulfilment of the promise to ourselves, only in the faithful discharge of our duties. We are earthen vessels. We are sensible of many infirmities. A sense of our insufficiency for these things presses us down. Under a heart-felt conviction of our sins and of our unworthiness in the sight of God, we cry out, "Woe is me, for I am undone; for I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts!" But we think of the grace of our Heavenly Master; we think of his atoning blood, and of his intercession for us in the presence of our God above; and the promise, "Lo, I am with you," comes to us like the seraph to the Prophet,—we open our hearts, and, by faith, receive the influence of the divine messenger; it proves to us like the live coal taken from off the altar, kindling afresh our languishing zeal, enlivening our hope, strengthening our trust in our Lord and Master, inflaming anew our love to him and to his cause, the cause for which he suffered, and to the Church which he redeemed with his most precious blood, and we burn with a holy desire so to acquit ourselves of the charge committed unto us by the imposition of Apostolic hands, that, when He shall come again in the glory of the Father and of the holy angels, He may say to us, "Well done good and faithful servants, enter ye into the joy of your Lord."

We are glad, dear brother, to meet you here this day, in the presence of God and his saints prepared to offer yourself to the work to which, we trust, the Holy Ghost hath called you. You must be aware of its difficulties. To elevate the Christian character of such as are in this Church, to a still higher point of excellence and moral worth; to strengthen them for their work;—to comfort them in affliction;—to give them counsel in their perplexities and doubts; to take care of the lambs of this flock, that they be gathered into the fold of the chief Shepherd; to diffuse around the meek and quiet spirit of the Church, so little in accordance with the turbulent and exciting measures, whether in the religious world or the political, which are but too much in vogue, and which, it may be supposed, will operate with the greater intensity in this growing metropolis, (Indianapolis,) as the interests to be gained in the conflict of parties will grow with its growth,—to guide the people of your charge in the good and right way, the happy mean between those extremes into which our erring nature is so prone to run;—that middle way, in which, in God's special favor to her, the Church was singularly preserved during the turbulence of the Reformation, so as to avoid the heartless pomp and cold formality of superstition, on the one hand, and that bold and unseemly rudeness which exposes things sacred to contempt, on the other;—that rigid austerity which condemns as sinful whatever is human on the one hand, and that wanton spirit of ease and licentiousness which brooks no restraint on the other;—that blind bigotry which sees no distinction between faith and opinion, on the one hand, and that indifferentism which either cares not for truth or despairs of finding it, on the other;—to watch and observe the signs of the times, so as to prepare the minds of your people for the good when it cometh, and to close up every avenue of approach against threatening evil;—to cultivate in them a taste for whatever is edifying in doctrine and devotional in piety;—to fortify the minds of the young especially against that deluge of frivolity, with which under the name of literature, the land, that once could boast of such writers as Addison and Johnson is threatening to inundate our country;—in short to form the character of the people under your care upon sound principles of faith and good morals, so that the light of their good example silently shining around them may induce others to glorify God in their behalf;—and to warn the wicked of the wrath to come, exhorting and urging them to flee from it, and showing them the way of safety and peace;—this, all this, and more than I can now particularize, is included in the work to which you are called. Great, however, and arduous as it is, and to be prosecuted in opposition to difficulties on every side, from without and from within; a simple reliance, in faith and prayer, on the promise contained in my text, and the sure hope, that, if you prove faithful in the service of Him who made it, He will give you a recompence in the world to come, which will be exceeding abundantly above all that you can at present either ask or think of, will be sufficient not only to support and comfort, but even to make you cheerful under all that burden of care and study, and labor, and watchfulness which the work requires.

May God Almighty bless you and the people of your charge with all grace needful for the right discharge of your respective duties; and continue you, as blessings to each other, and to the Church at large, through many years of spiritual prosperity here on earth;—and, when you shall have ceased from your labors in the Church below, may you, both pastor and people, be forever blessed in the Church triumphant in heaven. And, now, unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.

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[*] 1 Tim. 1: 3.
[†] 1 Tim. 3: 1—6.
[‡] 1 Tim. 5: 17.
[§] 2 Tim. 1: 6.
[‖] 2 Tim. 2: 2.
[¶] Titus 1: 5—9.
[**] Titus 2: 15.
[††] Titus 3: 10, 11.

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November 18—4t

TO PROTESTANT EPISCOPALIANS.

A NEW COLLECTION OF CHURCH MUSIC. The Church Choir: a Collection of Sacred Music: Comprising a great variety of Psalm and Hymn tunes, Anthems and Chants, arranged for the Organ or Piano-Forte, and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature, in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

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